

The Indiana Jewish POST & OPINION

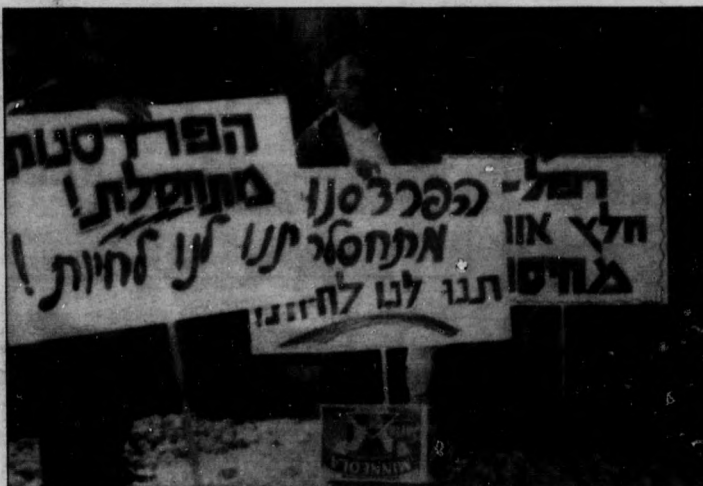
Volume 64, Number 28

March 25, 1998 ♦ 27 Adar 5758

\$1



JAPANESE BOOST ISRAEL — Every year without fail the Japanese group known as Makuya bring so many of their members to Israel that they create their own parade, like this one marching up Jerusalem's Ben-Yehuda Street.



SOUR FRUIT — If there is one characteristic of Israel that is hardly duplicated anywhere else, it is the almost daily occurrences of public protests. This one is by the citrus growers outside the Agriculture Ministry in Tel Aviv, with fruit at their feet, demanding compensation for a deep drop in profits from exports because of a rising dollar exchange rate.

Netanyahu is assessed, and doesn't trust anyone

By MARJORY ZERIN

LOS ANGELES — Unlike a 50-year-old person, a nation at 50 is still in its infancy, according to Hirsh Goodman, editor-in-chief of Israel's news magazine *The Jerusalem Report*, who told the American Associates of Ben Gurion University here that after 100 years of Zionism and 50 years of statehood, it will take another 50 years to "consolidate the modern state."

Assessing "Israel at 50," Goodman reviewed the many trials Israel has faced since its establishment, including the '48 war, the integration of a population representing 108 lands, the wars of '56 and '73, Lebanon, absorption of the Soviet Jews, the intifada and continuing terrorism.

"We have fought wars for 50 years," he declared. "Now we have new challenges such as the ecology. The reality is that we have only one Jewish state. While shuls may each pray differently, one thing that we all have in common is Israel. We simply cannot afford to continue poisoning the Land of Milk and Honey."

Goodman expressed concern about pollution and land use in the Jewish state. He reminded his audience that of the six people who died in the collapse of a bridge spanning the toxic waters, only one died of physical injuries.

Regarding land use, Goodman said that he is the director of a think tank which is leading the opposition to the new 14-lane freeway which would bisect the tiny country from north to south.

Turning to the political arena, Goodman asserted that under the present system the government will remain "beholden to the fringes." Although Netanyahu was Israel's first democratically elected prime minister, the voters voted for the party of their choice which led to "a very fractious government." At the same time that Netanyahu took office, his own party, Likud, lost a third of its electoral power, thus requiring the prime minister to make deals with numerous small parties which did not agree with one another.

Goodman cautioned against underestimating Netanyahu's intelligence. He described the P.M. as "politically smart," and possessing "incredible survivability" and a "thick skin." He was initially inexperienced, but entered office with a plan to which he has consistently adhered: minimize Oslo. According to Goodman, Netanyahu's stated position from the outset has been: "There is no necessary timetable for peace."

Describing Netanyahu as "paranoid, trusting no one," Goodman said that when he assumed office, he vowed never to speak to Arafat. He declared Oslo to be a disaster. He swept out anybody from Likud who could threaten him, including some, like Ehud Olmert, who agreed with his policies. Goodman noted that the P.M. is very strongly influenced by his father, a member of the so-called "intellectual wing" of Likud and "a political outcast." The son thus came into office "bound by policies with which he did not agree."

Goodman insists that Netanyahu wants peace. "The problem is that nobody believes him although, paradoxically, a sympathy factor has set in because the press has been so hard on him and on his wife." Many see it as "beating a dead horse," but respect the P.M. for his "toughness" under pressure.

"If elections were held tomorrow," said, Goodman, "I'm not convinced Netanyahu would lose even to Labor's former General, Ehud Barak, who is a good guy and quite experienced."

"I voted for Peres, although I did not trust him, because I

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Mind power assists athletes' muscle power

Amateur athletes will be able to learn about mind over muscle in workshops at the Jewish Community Center on improving physical performance through mental effort.

Facilitators at the workshops March 26 and April 21 from 7 p.m. to 9:30 p.m. will be Patricia Sanders and Marsha Kite.

The March 26 topic will be "How can you use the power of your mind to achieve your best performance?" The April 21 focus will be on exploring alternative breathing techniques for additional energy and employing yoga tech-

niques for flexibility, along with other tips.

Kite is a psychologist and professional trainer who for 20 years has specialized in developing and facilitating a wide variety of training programs for adults. Sanders is a nutritionist, a dancer and a competitive athlete.

The workshops are open to everyone. JCC members pay \$28 per session. Non-members pay \$33 per session. There is a discount for early registration. For further information, call the JCC Fitness and Wellness Center at 251-9467.

Hateful e-mail upsets campus

NORTH MANCHESTER — Manchester College students, faculty members and community residents met at the college with police Tuesday, March 17, expressing indignation that a hateful March 9 e-mail was not considered a crime.

Police Chief John "Mike" Colgate said the e-mail did not fall under the definition of either harassment or intimidation in Indiana law and so was not illegal. He deplored the inability to prosecute, but said the hands of police were tied. And Colgate noted police do not interpret the law but must follow the guidance of the county prosecuting attorney, Al Plummer, who said no

crime had been committed.

Professor Charles Boebel countered that the e-mail was addressed to named individuals.

A student sarcastically asked how threatening the e-mail would have to be for the prosecutor to act, since part of the message said, "Die, 'coon, die."

Colgate insisted that there could be no arrests without the prosecutor finding probable cause.

The campus safety director said more officers had been put on duty.

Students questioned whether the e-mail could not be prosecuted as a civil rights violation or as a federal violation, since it employed interstate communications, in using a California-based e-mail

server.

Town Council President Don Rinearson encouraged students to call or write their legislators, especially State Sen. Harold "Potch" Wheeler, one of the most influential senators, and State Rep. Bill Ruppel.

Officials said the college was still trying to trace the origin of the e-mail.

Police said there had been bar fights in which whites attacked nonwhite students, but no connection had been shown between those attacks and the e-mail.

The e-mail was sent to students who are members of the Manchester College International Association, Hispanos Unidos, Black Student Union and Hispanic American.

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Jewish sites on web offer world of topics

Here are a few hints for P-O readers who are looking for places of special interest to them on the World Wide Web. The P-O doesn't endorse these sites, lists and resources, but lists them because you might find them interesting. Also, you might not.

The following is a short list of listservs and listserv sources, culled from the hundreds on the Web.

[Readers who have e-mail may already have discovered listservs of interest to them. A listserv is a discussion group that functions by e-mail. The members may be anywhere in the world, but usually have some interest in common. Some listservs are well-managed. Some aren't. Discussion quality on listservs can range from sophisticated and scholarly to disgusting and mo-

Continued on page 5

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MANISCHEWITZ WINES MOGEN DAVID WINES CARMEL

How anti-Semites moved Japanese to shelter Jews

That infamous fiction created by secret police in czarist Russia, "The Protocols of the Elders of Zion," has become a tool for the world's anti-Semites — but a little-known fact is that the Protocols contributed to the survival of thousands of Jews at the mercy of the Japanese during World War II.

One of the beneficiaries of that mercy was Ernest Heppner of Indianapolis, who told his own story in his book, "Shanghai Refuge: A Memoir of the Jewish Ghetto." Heppner was one of thousands of Jews who survived the Nazi era in Japanese-occupied Shanghai.

Now he often lectures about that experience and, at his lectures distributes a flier explaining how the "Protocols" helped save thousands of Jews. Although the facts were stated in 1976 by historian David Kranzler in his book, "Japanese Nazis & Jews," they are little known. In fact, Heppner said he only recently realized that the Japanese belief in the truth of the "Protocols" indirectly played a role in the rescue of about 2,000 Polish Jews from Lithuania through the collaboration of the Japanese vice-consul and the Dutch consul in that city.

Heppner traces the chain of events back to the Russian-Japanese war of 1904. Jacob Schiff, an American Jew and partner in the investment company Kuhn, Loeb & Schiff, made crucial loans to Japan and refused a similar loan request from the anti-

Semitic Czar of Russia, Nicholas II. Subsequently, Schiff was decorated with the "Order of the Rising Sun" by the Japanese emperor. The Japanese came to view Schiff as living proof of Jewish power in the world.

In 1911, Capt. Koreschige Inuzuka participated in the translation from Russian into Japanese of the libelous "Protocols of the Elders of Zion." The Protocols are a fictional series of lectures in which members of the "secret Jewish government," the "Elders of

Zion" outline a plot to achieve world domination. The Japanese, having almost no contact with Jews, took the Protocols as truth. Under a pseudonym, Inuzuka published this virulent anti-Semitic material.

In 1939 Shanghai had some resident Jews, but the city was soon flooded by thousands of penniless Central European Jewish refugees. The Japanese authorities permitted Jews to land without a permit until late that year, when the refugee population reached 14,000, almost three fourths

the number of Japanese residents.

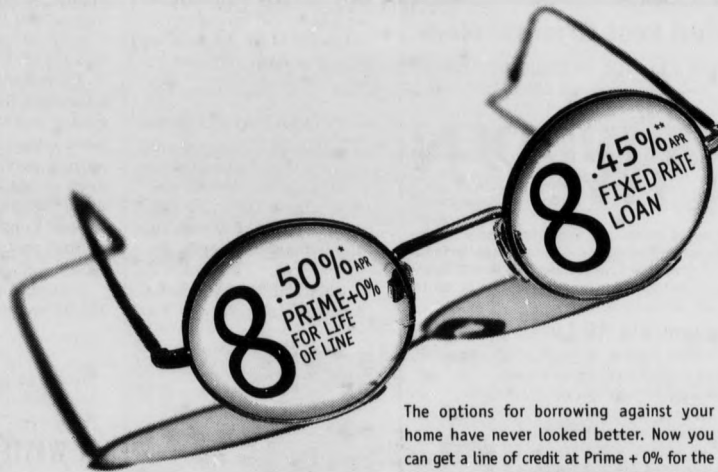
In 1940, 2,178 Polish refugees arrived in Kobe, Japan, from Kaunas Lithuania, with transit visas valid for 7-15 days issued by Chiune Sugihara, a Japanese intelligence agent acting as vice-consul, who used the Kaunas Japanese consulate as a cover. These visas were based on bogus final destination visas to Curaçao, which had been issued by Jan Zwartendijk, the honorary Dutch consul in Kaunas. The visas were ex-

tended until shortly before Pearl Harbor, with Japan already on a war footing. Almost 1,000 of the refugees continued their journey from Kobe to Shanghai.

It was the anti-Semite Inuzuka who arranged for permission to allow some of the Polish refugees stranded in Japan to come and settle in Shanghai. Without Inuzuka's efforts, the Japanese policy that allowed Jews to settle in Shanghai would not have been enacted and Sugihara,

Continued on page 5

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I HEARD IT ON TUESDAY

Hadassah honors Israel at 50

By GISELA WEISZ
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gizi@quest.net
Web Page = <http://www.quest.net/~gizi>



HALF A CENTURY OLD: Israel was established in 1948. This March 14, within the frame of an oneg shabbat, Hadassah members celebrated the State of Israel's 50th birthday.

More than 60 people assembled in the beautiful new Arthur M. Glick Jewish Community Center, to listen attentively to the panel, who first told of their own background

and then told where they were that day in 1948, when Israel's birth became a reality.

There are few things more interesting than lives and experiences of other people. The panel, Ruth Hirsch, Israel; Michael Blain, Czechoslovakia; and Rachel Janssen, told lovingly of their own experiences and shared their feelings about Israel. Many spoke from the audience.

Naoma Budd's birthday happened to be March 14, too, and the entire roomful of people sang Happy Birthday to her in English and in Hebrew, led ably by Fay Dorfman.

Home-made refreshments and fragrant hot coffee rewarded the audience at the end of the oneg shabbat.

WHAT IS HE DOING?: Actor Woody Allen is in Stanley Tucci's new film "Ship of Fools," to be released early 1998.

A BIG BIRTHDAY: Molly Regenstrief celebrated her 80th birthday with a week vacation in Bethany Beach, Del. together with her children, grandchildren and five great-grandchildren. Since the celebration she received her sixth great-grandchild and one more is on the way! Congratulations!

NUPTIAL: Mr. and Mrs. Harry A. Neumann of Indianapolis are happy to announce the engagement of their daughter, Vicki Ann, to John Payton Steadman of Arlington, Va. The engagement took place on Feb. 11, and their wedding date has been set for Aug. 29 at the Indianapolis Hebrew Congregation.

BARRISTER: Ariela Blatter, daughter of Carol and Harold Blatter, will receive a Bachelor of Laws degree this spring from Trinity College, University of Dublin, Dublin, Ireland. She has been accepted for a Master of Laws program in England at the London School of Economics and Political Science.

DOWNLOADED FROM THE INTERNET: do you want to know things about famous Jews? go to the Internet site: <http://ucsu.colorado.edu/~jsu/cgi-bin/famousjews.html>

NORTHERN EXPOSURE: Ann-Katrin Roth has just

come back from a month-long stay at Ornskoldsvik, Sweden.

HELPING HAND: Carol Blatter has joined Developmental Associates, Inc., 9333 N. Meridian, as a psychotherapist and clinical social worker, in addition to her practice in Anderson, She can be reached at DAI at: 575-8212 for information and an appointment. Carol has recently renewed her certification as a Board Certified Diplomate in Clinical Social Work, the highest level of clinical achievement in the field of social work.

SHINE: On the Beth-El Zedek Sisterhood Shabbat March 28th Sallyann Amdur Sack, Ph.D. and president of

the national Association of Jewish Genealogical Societies will give D'var Torah at the temple's Sisterhood annual shabbat service, where Sisterhood members participate in the entire service.

Sisterhood President Evelyn Harris will serve as rabbi for the service with beautiful melodies offered by Miriam Satinsky, as our cantor.

Anne Rothman is the service coordinator with Annette Gross assisting her. Dr. Amdur Sack will also be the luncheon speaker on the topic, "Don't tell me the name was changed at Ellis Island!" Contact Judi Silverman at 846-8745 about this event and to make luncheon reservations (\$3).

HAI registers zero ISTEP failures

The Hasten Hebrew Academy of Indianapolis was the only Indiana school, public or private, to register zero failures among the nearly 1,300 schools whose youngsters took the ISTEP test.

The Indiana Department of Education listed HAI 3rd-graders and 8th-graders were listed as Marion County's top-scoring private school students in last fall's ISTEP (Indiana Statewide Test for Educational Progress) exams.

Sixth graders were listed as second.

Statewide, more than 286,000 students took the test,

including 20,000 from private schools. Academy 3rd-graders ranked ninth among all schools tested, while 6th-graders ranked fifth and eighth graders ranked fourth in the state.

The children and their teachers won the congratulations of Principal Zev Silber and HAI Board President Hart N. Hasten for their outstanding performance. Rabbi Silber told The Indianapolis Star, "We expect these results. But just because we expect them doesn't mean they come easily."

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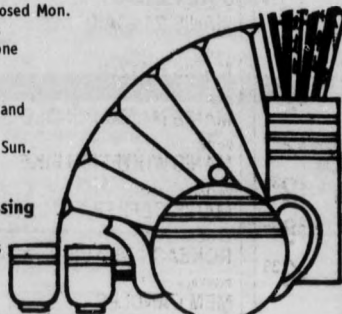
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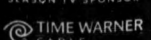


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Quiet giving aids Holocaust teaching

WEST LAFAYETTE — An Indianapolis philanthropist, James Ackerman, has quietly funded a center at Purdue University for programs in democratic education that include Holocaust education for teachers and students in public schools.

Ackerman is Jewish, but officials at Purdue say he did not dictate that the Ackerman Center at Purdue include Holocaust studies.

That was a decision made at the Ackerman Center under the leadership of Lynn Nelson, a Ph.D. who is not Jewish.

"The Holocaust program falls under our charge to do programs on democratic citizenship," Nelson says.

He says Ackerman launched the center in 1994 with a generous gift to Purdue that has led to increasing the universities' investment in history and social studies.

"We also do a summer workshop for teachers for two weeks on the Purdue campus," Nelson said. "It features prominent children's authors," but is not focused on the Holocaust.

Nelson organizes a workshop on the Holocaust for teachers and students yearly in connection with the annual Greater Lafayette

Holocaust Conference.

"The Holocaust is very important to teach to young children. We can't avoid parts of history that may be unpleasant. We need to involve students in age-appropriate ways."

Nelson says that means telling stories of survivors and rescuers — "stories that deal with the fact that we can make a difference, even though it's oftentimes difficult and at the risk of our own well-being."

The workshops are held the Friday before the Holocaust Conference. This year there were close to 700 students attending, Nelson estimated.

He said one of the goals is to show children that their individual decisions are important — "that we create the world; we're not just placed on the stage as puppets."

He said the Holocaust Remembrance Committee of Greater Lafayette is active all year and wonderful to work with.

He also praised Sandor Goodhart, the director of Judaic Studies at Purdue, for running a successful program and for collaborating with Purdue historian Gordon Mork and others in social studies.

Japanese

Continued from page 3

their vice-consul in Kaunas, Lithuania, would not have received instructions to issue transit visas to Jews in possession of visas to a final destination.

The Japanese government's basic policy toward the Jews did not change during the war. It was confirmed by Foreign Minister Arita and his successor Matsuoka who stated:

"I am the man responsible for the alliance with Hitler, but nowhere have I promised that we would carry out his anti-Semitic policies in Japan. This is not simply my personal opinion, it is the position of Japan, and I have no compunction about announcing it to the world."

The official Japanese policy reflected Japanese belief in the Protocols, which portrayed the Jews as having great power in the western world.

Recognized as the "authority on the Jews", Inuzuka was put in charge of the Jewish Affairs Bureau in Shanghai. In that position, he cooperated with Laura Margolis, the Jew-

ish Distribution Committee representative, released frozen enemy funds and helped to secure flour for use by the refugees. Without the chief Japanese anti-Semite's help, Margolis would have been unable to save some 4,000 Jewish refugees from starvation.

When Gestapo Col. Josef Meisinger, the "Butcher of the Warsaw Ghetto," arrived in Shanghai in 1942 to urge the Japanese to murder all 25,000 Shanghai Jews, they refused.

However, under pressure of the Nazis, the Japanese in 1943 agreed to establish "The Designated Area for Stateless Refugees," a euphemism for a ghetto, which lasted for two and a half years until the end of the war. The Japanese claimed the "designated area" to be a military security necessity.

Life in the Shanghai ghetto was harsh, but Heppner and thousands of other Jews survived it, thanks in part to the "Protocols of the Elders of Zion" and the Japanese who translated and believed them.

Jewish sites

Continued from page 2
ronic. Caveat lector. It's usually easy to subscribe or unsubscribe from a listserv. "Subscribe" does not mean paying, but rather making an electronic connection you can access daily with a mouseclick or two. Some listservs pour torrents of mail your way, so it pays to know how to quit and how to manage your mail. Managing comes with practice. ed.]

The following are taken from a list of medical listservs:

GENDIS-J — Jewish Genetic Diseases Discussion

JACS-JACS — Jews in Recovery from Alcoholism and Drugs

JACSRAV-JACSRAV — Rabbis Concerned with Alcoholism and Drug Abuse

To find other topics, more than 300 listservs and signup instructions can be found at:

http://www.tile.net/tile/listserv/israel.html
http://www.virtual.co.il/city_services/lists/

http://www.tile.net/tile/listserv/israel.html
You'll find another source of dozens of listservs on Jewish and Israeli topics at Virtual Jerusalem:

http://www.virtual.co.il/city_services/lists/

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12-OZ. PKG. BEST CHUBS SALAMI	\$3 ³⁹

OBITUARIES

Charles S. Huber founded stores

Charles S. (Chuck) Huber, 56, of Carmel, a financial adviser for American Express, died Saturday, March 21.

Mr. Huber a 1963 graduate of Rutgers University, earned a master's degree in business administration from Columbia University in 1964.

He began his business career at Procter & Gamble in Cincinnati in 1964 and entered the Marine Corps in 1966.

He went on to work as a buyer in Minneapolis for Target stores in Minneapolis, became vice president of merchandising for Creative Merchandising in Minneapolis in 1971. In 1982 he headed Shoppers Choice at Orchard Park, N.Y. as chief executive officer to the 31-store chain. He was senior vice president of merchandising at H.J. Wilson Inc., Baton Rouge, La., from 1984 to 1986, after which he became a partner in Physicians Weight Loss Centers of Michigan in

Detroit. He sold that business and became a partner in Huber, Doran food brokers, selling frozen food and housewares for 24 manufacturers to wholesale clubs in the U.S., Canada and Britain from 1989 to 1994.

From 1994 to 1996 he was CEO of 50below Inc. in Indianapolis and founder of nine frozen food closeout stores.

Mr. Huber was a member of Indianapolis Hebrew Congregation and of Kiwanis International. He was a former board member of the Federation.

Survivors include his wife, Barbara Doran Huber; daughters Alexis and Tracy Huber and sons Blake and Jason Huber.

There was a memorial service Tuesday, March 24, at Aaron-Ruben-Nelson Meridian Hills Mortuary, Rabbi Eric Bram officiating.

Harold Berkowitz dies in California

Harold Berkowitz, 88, a pharmacist, formerly of Indianapolis, died Wednesday, March 18, in Huntington Beach, Calif.

Mr. Berkowitz was a graduate of the Indianapolis College of Pharmacy and was a registered pharmacist for more than 60 years. He owned several retail pharmacies in Indianapolis with his brother, Irvin Berkowitz, for more than 37 years.

Mr. Berkowitz was a member of Congregation Beth-El Zedeck. He was a former board member of the congregation. He was a member of Congregation Shir-A-Malot at Irvine, Calif. He was a member also of the Veterans of Foreign Wars, American Legion, National Association of Retail Pharmacists and was a past president of the Westside Optimist Club and a Mason.

A veteran of World War II, he served in England and Germany.

Survivors include his wife, Sarra Berkowitz; sister, Stella Berkowitz Dorman; brother, Irvin Berkowitz; a niece and four nephews.

Services were at Pacific View Mortuary in Newport Beach, Calif. Arrangements were by Aaron-Ruben-Nelson Meridian Hills Mortuary.

Memorial contributions may be made to Congregation Beth-El Zedeck or the favorite charity of the donor.

Keith A. Dollins, technician, musician

Keith A. Dollins, 40, a laboratory technician and a professional guitarist, died March 6, in Jackson County.

Mr. Dollins worked from 1988 to 1994 as a supervisor and technician for Frequency Engineering Laboratories in Farmingdale, N.J. From 1995 until his death he worked at Indiana Standards Laboratory as a calibration specialist.

He played guitar in New Jersey and in Indianapolis at night clubs and dances.

Survivors include his mother, Nanette Evensen Dollins.

Services were Wednesday, March 11, at Aaron-Ruben-Nelson Meridian Hills Mortuary, Rabbi Dennis Sasso officiating.

Burial was private. Memorial contributions may be made to the American Cancer Society.



HADASSAH HOOSIERS IN ISRAEL — Andrea Leopold, of Indianapolis, (left) and Karen Franks of Bloomington (right) recently returned from Israel where they participated in Hadassah's select Young Women's Mission. Elected for their outstanding leadership skills, they joined 23 other young women from across the country for an intensive program of seminars, study and sightseeing that examined the social, intellectual, and political issues challenging Israel today. They are shown here with Hadassah National President Marlene Post (center) in Jerusalem. The 10-day mission was packed with lectures, discussions and on-site visits focusing on the cultural, social and political issues that confront the Israeli public. Visits to Hadassah's institutions, a development town and a kibbutz, were part of the intensive itinerary. Leopold is a member of the Ha'Ima Group of the Indianapolis Chapter of the Great Plains Region, where she serves as Training Wheels Coordinator. Karen Franks, an aqua aerobics instructor, is co-president of the Bloomington Chapter of the Great Plains Region.

Lillian Kay Roller being mourned

Lillian Kay Roller, 79, died Sunday, March 22.

Mrs. Roller was a buyer for Wm. H. Block Co. for many years until 1946.

She was a member of Congregation Beth-El Zedeck and a 50-year member of: Hadassah, Beth-El Zedeck Sisterhood and Hooverwood Guild.

Survivors include her husband, Edward A. Roller, son

Larry Alan Roller, a daughter, Mrs. Marla Jean Volis and sisters Ms. Helen Lefkowitz and Mrs. Selma Jacobs.

The funeral was at Aaron-Ruben-Nelson Meridian Hills Mortuary on Tuesday, with burial at Beth-El Zedeck Cemetery North.

Memorial contributions may be made to the American Cancer Society.

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Boystown students help elderly

JERUSALEM — Each year, students from Boys Town Jerusalem's Leonard and Beatrice Diener Torah and Science Academy, and The Maria and Joel Finkle Torah and Technology Academy roll up their sleeves and get together and bake matzos which then are distributed by Boys Town Jerusalem students to elderly Jerusalemites on limited incomes, together with other little extras that mean so much during the holidays.

Throughout the year, Boys Town students regularly volunteer their time to work for community service organizations, to visit the sick and the elderly in nursing homes and hospitals, to assist newly arrived immigrants and to participate in projects of all kinds that ex-

tend a helping hand to those in need.

Developing the volunteer spirit is one of the aims of the Boys Town experience, above and beyond the classroom curriculum. It is an indispensable part of the process of molding these boys into responsible citizens of the Jewish State, dedicated to the service of the Jewish people.

Born out of the ashes of the Holocaust, Boys Town Jerusalem was founded in 1949 as a positive, visionary response to the loss of that generation of Jewish children and for the children of the masses of destitute Jews who have poured into Israel from countries around the world. Today, the school which is located on an 18-

acre campus in the Bayit Vegan suburb of Jerusalem, is a leading educational center, providing its 1,000 students — including 200 recent immigrants from the former Soviet Union — a quality academic, technological and religious education.

Shoah memorial event at IHC

The annual Yom HaShoah Observance for the Indianapolis community will be 7:30 p.m. at Indianapolis Hebrew Congregation, Wednesday, April 22.

Shalmi BarMore, former education director at Israel's Yad Vashem Holocaust memorial center, will speak on "The Holocaust: A Shadow over Israel?"

The event has been planned by the Jewish Community Relations Council.

There will be a kaddish, candle lighting and announcement of winners of the 12th annual student arts competition, who will receive cash prizes provided by B'nai Brith.

A reception will follow.

Office aspirants have Klan links

AUBURN — A former grand dragon of the Ku Klux Klan who says he wants to heal racial tensions is one of the odd mix of people running for public office in northern Indiana's DeKalb County.

The former KKK official is Brad Thompson, 38, of Auburn, a Republican running for the 4th District County Council seat. He will oppose a two-term incumbent on the council, Tom Lavin, in the May primary.

A Klanswoman, Republican Tonia Berry, 21, of Newville, will vie for the 1st District County Council seat. She is the daughter of Jeff Berry, national imperial wizard of the American Knights of the Ku Klux Klan, and she is a member of the women's Klan auxil-

iary. Her Democratic opponent is Shirley Bassett, 54, of Newville.

Berry says she is running to make the votes of Generation X count and to help young people get involved with something other than drugs, gangs or violence.

The Berry and Bassett families have had disputes, sometimes going as far as court action.

All the candidates say the election has nothing to do with the Klan.

If Bassett and Berry both win their party primaries, they will confront each other in the November general election. Berry has incumbent Charles Ridge to overcome in the primary. Bassett has no primary opponent.

Memorial garden to be dedicated

The Albert and Sara Reuben Holocaust Memorial Garden will be dedicated at 2 p.m. Sunday, April 26 on the Jewish community cam-

pus.

The garden, which will include a symbolic sculpture, is north of the parking area on the east side of the Center.

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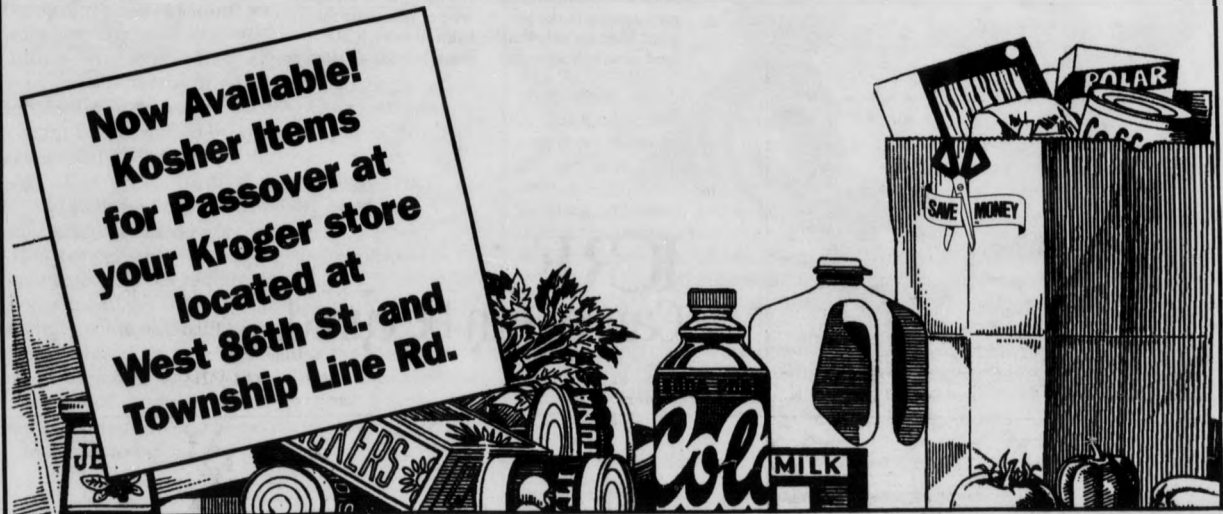
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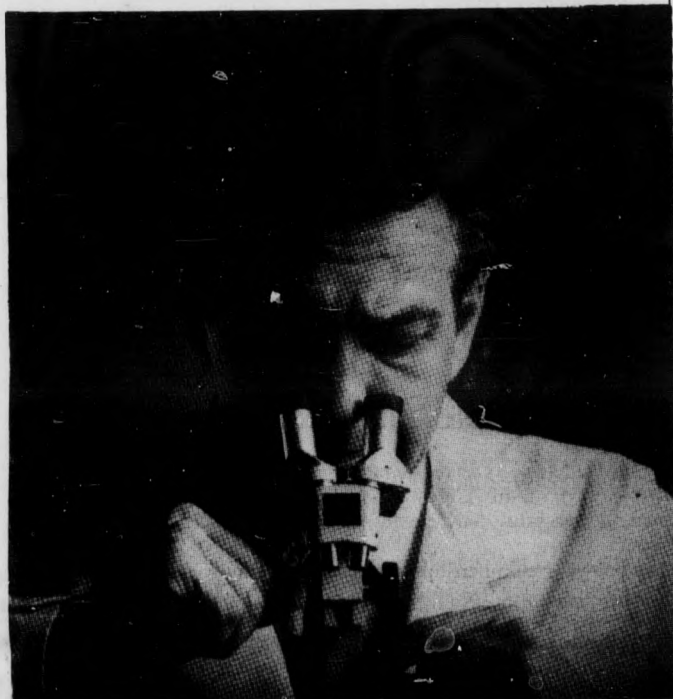


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CRITIC'S CORNER

Georgia's answer to Riverdance

By CHARLES EPSTEIN

The Georgian State Dance Company came to Clowes Memorial Hall and immediately swept the audience off their feet with a spectacular array of folk dancing. Their footwork, leaping ability, rhythm and timing were just mind boggling. It seemed like

a company of 100 with each performer given time to show off his or her own specialty. The elevations the male dancers accomplished were astonishing.

But what was most amazing were their dances with swords, daggers and shields.

The speed with which the dancers slashed, hacked and stabbed made sparks fly, literally. Not only was it surprising that the performers were not injured during the fracas, but their costumes could have easily caught fire during the melee. This was war, whether

only two would frantically struggle or the whole company would join in battle. It was violent, exciting and dangerous.

Many times the stunned audience voiced their admiration as the sparks sprang from clashing metal. These sword

dances happened more than once, much to our delight. The enormous speed and dexterity of the fencers made many wonder if the Georgian State Dance Company had their own doctors traveling with the troupe. Surely accidental cuts and bruises would need special and immediate tending.

The Georgians were not only magnificent dancers, but powerful athletes. In one of the dances, men danced on their toes much like ballerinas, but without special toe shoes. Every selection was spectacular in its own way. The precision of these performers was marvelous.

Tengiz Sukhishvili, artistic director and choreographer, along with chief choreographer Nina Ramishvili, have much to be proud of.

The role of the female dancers was an interesting one. They never openly try to attract the male. The lady remains aloof, never aware of her partner's feelings. The two keep appropriate distances. The women seemed to glide on the stage. With floor length costuming they seemed to be on motorized ice skates. They performed wonderful dance formations on Clowes' "ice pond."

The company used handkerchiefs and scarves as adroitly as they used their shields and swords. Their costuming was exquisite. This was a rare evening displaying extraordinary precision and discipline. I have to admit that during the intermission I made the comment "If the Georgian State Dance Company were performing again tomorrow, I would return to see this amazing spectacle." Georgia's answer to "Riverdance" was overwhelming.

ADL hears militia expert

Journalist and author Jonathan Karl spoke recently night at the home of Dr. and Mrs. Stephen Leapman on the rise of armed militias in America, including Indiana.

The program was sponsored by the Anti-Defamation League.

Karl, 29, wrote a book published in 1995 on the militia movement.

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The Vatican's hesitancy

Had any Jewish publication spoken out as forcefully in criticism of the inadequacy of the Vatican Holocaust Report as has done The New York Times it could or would have invited criticism not only from Catholic sources but we don't doubt also from the Jewish community. In its outspoken editorial The Times stated bluntly that the Vatican still evades responsibility for its silence not only during the Holocaust when it could have been a challenge to the Nazis and even have saved Jewish lives but now so many years later.

Catholic-Jewish relations are better today than they have ever been and no doubt will improve even more as time passes, so that the Church has everything to gain and nothing to lose by coming forth fully on its passive role not only during the times when trains were transporting Jews to the concentration camps but even today when full confession will serve it and the nations of the world, including world Jewry.

Free memberships for all

The news that several congregations are offering free one year memberships is encouraging and seemingly successful in their real goal — permanent members.

Free one-year memberships at two congregations, one in Michigan and the other in San Francisco have been most successful.

Congregation Beth Shalom of Oak Park, Mich. has have attracted some 140 new families. It was the first Conservative shul in Detroit to go egalitarian, permitting women to receive aliyot and full inclusion in ritual and even the first to have a female president.

The Post and Opinion has long recommended free memberships to all Jews without any conditions and that will eventually be the complete solution.

The argument that the congregations would be unable to exist because so many current members would not provide the funds necessary to keep the congregation operating isn't warranted. The few that might take advantage of such a situation are not worth what the current situation is nationally — 50 percent or less of U.S. Jewish families are members of congregations and that is a consideration that hardly gets any attention.

Lilith Magazine has arranged with some synagogues whereby it will offer Jews in their 20s High Holiday seats in synagogues at no cost, a program being funded by UJA-Federation. But here too the solution is inadequate.

An attempt to form a new congregation in Orlando with no dues by a forward-looking Jewish leader evidently never got off the ground.

It is conceivable that were a congregation to announce a no dues requirement but delineate what it hopes members would contribute could work and hopefully some enterprising rabbi and congregation will put this plan into operation. We doubt that current members would take advantage of such an arrangement and at the same time, except for disinterest there would be no reason for any Jew, so inclined, not to belong to a congregation.

The exhibit on Jewish farming communities of Northeastern New York at Sage College of Albany focuses attention on a little known achievement of Jews in farming. In fact hardly anyone can tell you where the National Jewish Farm School, which sought to do what its name indicates, was located. In fact, we can because we were on its national board that long ago.

What is interesting is that Jews at one time in American history were among its biggest farming families. There were the Cohades family of Northern Michigan, the Smith family of South Bend, Ind., the Richter family of Georgia and the peach king family of North Carolina, whose name escapes us.

They dominated in their field and the contribution was not only in the farming itself but in the development of huge control over production and distribution by the same devotion to building empires that we see in the corporations of today.

Hardly anyone reading this "chair" will recall the effort of Baron Maurice de Hirsch of France who employed his fortune in an attempt to develop Jews as farmers worldwide, a goal we all know now he wasn't able to achieve and which a century later Jews did achieve in Israel which today can almost be said to be the bread basket for a number of fruits for Europe.

We hardly can believe that the headline on a

Wiesel said one of 6 great souls

NEW YORK — Elie Wiesel was named as one of the six "great souls who changed the century" in the book of that title by David Aikman. The others are Billy Graham, Nelson Mandela, Aleksander Solzhenitsyn, Mother Teresa and Pope John Paul II. The author relates that Wiesel through his 35 books — novels, plays, essays, a cantata, memoirs — "has forced people to look more closely at the nature of human evil".

mailing piece by the National Conference of Synagogue Youth seeking contributions is accurate. It states that "Over 200,000 Israeli youth wish they hadn't been born Jewish."

We follow Israel news from many sources not available to most and such a computation we've never run across. The smaller print on the mailing broadside designates the 200,000 as Israeli high school students.

If the figures are accurate we're willing to apologize, but we ascribe this kind of salesmanship to the need to raise funds which is the goal of such an assertion. In smaller type the mailing piece describes Oren, age 17, of Haifa as never having seen Shabbat candles being lit, and Ayelet of Tel Aviv who at age 16 is an addict and finally Yigal at 17 from Holon who has yet to see the inside of a synagogue.

We'd like to rebuild our group of book reviewers from the days when we published four pages of book reviews every other week. We're not in a position to add that four pages now but we will provide the space weekly for the reviews. Presently most of the reviews are by Sybil Kaplan and she'll obviously continue to contribute, but diversity can also be a factor.

We do pay for the reviews, but only a pittance.

Vatican document only starting point—Times

NEW YORK — The best that can be said about the statement by the Vatican on the Church's silence during the Holocaust and since was expressed in the editorial of the New York Times which expressed dissatisfaction to a great extent.

Not content with the statement, the Times' view was that a "full exploration of Pope Pius's conduct is needed. He did not encourage Catholics to defy Nazi orders. Church officials after the war helped Nazis escape to freedom. Pius's supporters argue that speaking out would have accomplished little and would have impeded Vatican efforts to save Jews. Critics contend that Pius's silence was a form of collaboration, inspired by anti-Communism and the church's anti-Jewish traditions."

The editorial concluded that "it now falls to John Paul and his successors to take the next step toward full acceptance of the Vatican's failure to stand squarely against the evil that swept across Europe, with its repudiation of anti-Semitism, the new document provides a useful starting point."

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Sex practices of preteens; almost half do engage in it

NEW YORK — Some surprising statistics developed from the survey by UJA-Federation here as it found that 40 percent of the Jewish youths 12 to 15 thought it was okay to be engaged in sexual intercourse at their age.

But the survey was more concerned with AIDS and found the following according to The Jewish Week here:

✓ Nearly one third said they would find it difficult or very difficult to bring up the topic of HIV/AIDS with a steady lover and 61 percent said it would be difficult bringing it up during a more casual sexual encounter.

✓ Twelve percent said it would be difficult or very difficult to tell a partner they would like a condom used during intercourse.

✓ Twenty-four percent said it would be difficult or very difficult to withhold intercourse if the partner refuses to let a condom be used.

✓ More than 40 percent of those surveyed said it would be difficult to stick to a decision to abstain from intercourse. The survey was made among 443 participants ages 12 to 19, just over half of whom were female, at 19 HIV/AIDS prevention workshops between Sept. 1995 and Dec. 1996.

The workshops were offered by the Jewish Board of Family and Children's Services while those on Long Island were by the Federation Employment and Guidance Service.

The 90-minute workshops were presented in synagogues, Jewish day schools, college campuses, summer camps and community centers.

Project coordinator Roberta Beer said that the survey found that males were more at risk than females because they "don't feel as confident making decisions about prevention behavior, felt less peer pressure to use condoms and were less likely to say they always used them during intercourse."

The workshops addressed abstinence and "incorporated Jewish values into every presentation."

There is an estimated 120,000 Jews between the ages of 10 and 19 in the city, Long Island and Westchester and the workshops which began in 1989 and in any given year reach about 1000 teenagers.

Attending a workshop was believed "clearly associated with increased knowledge, enhanced comfort with effecting risk reduction behavior and increased likelihood of believing that a condom should always be worn during intercourse."

How much land to yield stymying the peace talks

JERUSALEM — As Israel differed with the U.S. on how much of the West Bank it is willing now to turn over to the PLO, it seemed that progress on peace talks is stymied unless one side yields.

The showdown with the United States is over the difference of 9 percent which Israel is prepared to yield and 13.1 percent which the U.S. insists be turned over to the PLO.

Mr. Netanyahu response to critics who contend the gulf between the U.S. position and that of Israel is not worth risking a major crisis with the U.S. was that every percentage point counts. "Israel is a tiny country and every piece of territory here is tied to security," he told reporters. He added that only Israel could determine its security needs and he expected Washington to understand that. "I don't think there can be total coordination with the United States because the view from the Potomac is not the view from the Jordan."

Opposition leader Ehud Barak was not convinced. "The United States is not an enemy," he said, "it is our closest friend and because of political amateurishness we are being led down the slippery slope in a way that can only hurt our security needs."

U.S. envoy Dennis Ross was expected here with a plan under which a final peace agreement would begin toward the end of the proposed withdrawals.

62-floor tower Jerusalem plan

JERUSALEM — Plans to construct a 62-floor tower will be challenged by the Society for the Protection of Nature in Israel, which termed the project "the peak of megalomania and chutzpah." The so-

ciety is also opposing the same building firm's project to turn 350 acres of moshav fields near Lod into a housing development, which has been held up by the court.

250,000 Jews said now are Jews for Jesus

PHILADELPHIA — The estimate that 250,000 Jews have affiliated with Jews for Jesus was expressed by Mark Powers, national director of Jews for Judaism, before a Hadassah meeting at Shir Ami-Bucks County Jewish Congregation in Newton. He said they "dress up Christianity to look Jewish" and "rabbis" preach the love that "Yeshua" has for his people while Hebrew melodies play in the background, according to a report in The Jewish Exponent here.

He added that they refer to themselves as "completed" or "fulfilled" Jews and invite friends and neighbors to "synagogue"-spon-

sored Shabbat dinners and Passover seders.

He said that "Jews for Jesus has the budget and manpower to do great deal of damage to our people," explaining that the movement employs 150 full-time individuals with an annual budget of \$14 M. His own budget is only \$300,000.

He believes that education is the best line of defense against missionary activities and urged that "we must commit ourselves to lifelong Jewish learning so that we are able to counter those who distort Bible passages to prove that Jesus is the Jewish messiah."



PRODIGY — Nine-year-old Vladimir Kainizky will be the youngest student in the history of the Technion when he enrolls there after he graduates from the ORT High School as its youngest graduate. Born in Kiev, Ukraine, he early gave his teachers problems as he excelled in mathematics, computers and chemistry. He will enter the Technion's faculty of exact sciences.

Alcott's effort not remarkable

PHOENIX, Ariz. — Amy Alcott in her second tournament in two week after a long layoff found her skill wanting as she again finished almost last with only two of her four rounds even close to championship form. She won \$1,364 with rounds of 71, 72, 74, 77.

Israeli students are also carrying lethal weapons

JERUSALEM — For Americans everywhere there is the problem of students in schools carrying lethal weapons and now there is little satisfaction in knowing about a similar situation in Israeli schools. Reports from an investigation by Bar-Ilan University's Dr. Yossi Harel and the Brookdale Institute of the JDC indicate that more than half of pupils in grades six to eleven have been victims of hooliganism or harassment at school and more than one out of five have experienced such incidents three times or more.

The study found a high level of violence among younger children, with one out of five boys and six percent of girls reported carrying weapons such as knives, clubs or pistols for self-defense.

Thirty percent of the pupils reported being injured at least once in the course of the year, requiring medical attention, with one out of three of the incidents having taken place in school.

The same study looked at other important questions and found that 17 percent of those in upper grades reported they had considered suicide and 6.4 percent had actually tried to do so.

As for levels of drinking and smoking among younger pupils the poll found that Israel's experience compared with the lowest in Europe, and drinking was up particularly among girls.

As to dieting, Israeli girls ranked highest among the 24 countries in the wider survey, with a third having decided they needed to lose weight, an indication of negative body image.

Morocco's no to Jewish athletes

JERUSALEM — As the Israeli cross country team returned from Morocco where it was prepared to compete in the World Cross Country championship, Israel denounced Morocco's refusal to grant them visas and the international body is expected to impose some kind of penalty on the one Arab country which has not been that unfriendly to Israel and permitted a large segment of its Jew-

ish population to migrate to Israel early on.

The Israel team waited in vain in Paris for the visas and the International Amateur Athletic Federation termed the Moroccan action "very disappointing" stating it had received signed documents from the Moroccan Sports Ministry that the government would act with no restrictions regarding visas.



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OBITUARIES

Eric Brendel dies at 42; a New York Post editor

NEW YORK — Even Prime Minister Netanyahu took notice of the death of Eric Brendel, former editorial page editor of The New York Post who died at the age of 42. At his death he was senior vice president of News Corp., the Post's parent company.

The son of two Holocaust survivors, his education took him from Philips-Exeter Academy to the Harvard Law School and the London School of Economics.

He was a frequent guest on tv news programs and was moderator of "News Watch," a weekly show on Fox News Channel.

John Cardinal O'Connor paid tribute to him in a homily at St. Patrick's Cathedral. Among others who mourned his loss were the officers of the Board of Directors of the UJA-Federation of New York, the America-Israel Friendship League.

Rabbi P. Sobel taken by death

SHARON, Mass. — Rabbi Pesach Sobel who was the rabbi of the South Area Solomon Schechter Day School in Stoughton and a

teacher at the Prozdor of Boston Hebrew College, is being mourned. He served as educator in congregations in Cincinnati and Spring Valley, N.Y.

Rabbi Smerling taken by death

FLORAL PARK, N.Y. — The death of Rabbi Samuel Smerling has been an-

nounced. (A detailed obituary will be published next week.)

Rabbi A. Bilgray being mourned

TUCSON, Ariz. — Rabbi Albert Bilgray has died. A de-

tailed obituary will be published next week.

Dr. Howard Beck of Heart Ass'n

DALLAS — Death at the age of 77 came to Dr. Howard Beck, director of research for the American Heart Association. In his last years he re-

turned to the University of Chicago Medical School where he had served after winning a Ph.D. in Physiology from the University of Buffalo.

Dr. H. Berland dies at St. Louis

ST. LOUIS — Dr. Harry Berland, a radiologist here for more than 50 years, died at the age of 87. He was a major in

the army in the South Pacific in World War II and headed the Physicians' Division of the St. Louis Jewish Federation.

Joyce Cohen, HIAS official

NEW YORK — Joyce Arnoff Cohen, a member of the board of the Hebrew Im-

migrant Aid Society and of the National Council for Jewish Culture, is being mourned.

James Goldsmith of Blind Guild

NEW YORK — James A. Goldsmith, past president of

the Jewish Guild for the Blind, is being mourned.

Dr. M. Goldstein dies at Boston

BOSTON — Dr. Martin Goldstein, former president of the Cleveland College of Jewish Studies who was a former president of the Educators

Assembly of the United Synagogue of America, died here at the age of 87. He was a visiting professor at Case Western Reserve University.

Melvin Safran being mourned

NEW YORK — Melvin H. Safran, who served as president of the N.J. YMHA-

YWHA Camps, died at the age of 85. He served in the Pacific in World War II.

Justice Schwartz dies in New York

NEW YORK — Justice Hilda G. Schwartz of the New York Supreme Court and earlier for a total of 24 years on

the New York City Magistrates Court and before that on the New York City Civil Court is being mourned.

Netanyahu distrustful

Continued from page NAT 1 thought that he could negotiate peace," added Goodman, "but, if he had won with only half a percent of the vote, he would not have had a mandate. It's better if Netanyahu shakes Arafat's hand, because he represents the consensus. Why? Because more Israelis have been killed or injured since Oslo than before and the PLO still hasn't revoked its charter.

"The problem is, however, that Netanyahu lacked credibility." The reality, according to Goodman, is that "the assassination was a watershed because only Rabin possessed the necessary credibility to deliver peace."

Goodman described Israel's economy as in an "interesting stage," in a transition to privatization, downsizing and an end to union featherbedding. With the absorption of 600,000 Russians, Israel ranks third in the world in the number of academics, scientists, and other highly trained professionals but only 16th in the percentage of students finishing high school. In addition to the poorly educated and unskilled, lamented Goodman, "people in their 50s, like me, get screwed in the process."

Of special concern for Goodman are: an under-regulated banking structure which "has the economy by the throat," an underfunded secular school system coupled with a disproportionately financed Orthodox system, and the problem of servicing an over-65 immigrant population of 40,000. "As a young country," he noted, "we didn't anticipate this challenge to our resources."

Despite its problems, Goodman insisted that "Israel's economy is basically healthy despite the fact that it is fueled by a very competitive high-tech industry that can be here today and gone tomorrow."

The conversion issue, said Goodman, is for Israelis an "existential" issue with 25,000 people who came to Israel yet "can't get married or buried there." He expressed outrage that Sharansky's Russian party, Israel ba-Aliyah, voted for the conversion bill since "it would hurt their constituency the most."

A self-described "liberal religious Jew," Goodman belongs to Rabbi Levi Kelman's Reform congregation Kol Ha-N'shamah. He expressed gratification that Israel's lib-

eral movements are "at the center of the battle and for the first time are allies with the 85 percent of Israelis who are non-Orthodox."

Turning to the peace issue, Goodman cautioned that Israel must accept the reality of her own power and realize that today she is one of the most powerful nations in the world. She also should heed the words of the late Prime Minister Yitzhak Rabin and abandon the idea that "everyone is against us."

"The Palestinians have their foothold," said Goodman, "and I don't mind if they have their guns. They will have to learn to manage themselves. I just hope that we have damage control. The fact is that the Palestinians don't want another intifada. They want some relief as much as we do. We may not be moving forward, but we're not going to move backwards."

Saddam, he stated, is potentially very dangerous with a population of 20 million and huge resources. Because of the threat he poses, the costs to Israel have been enormous, including \$20 million for gas masks and the virtual cessation of tourism. The psychic damage has been "absolutely horrendous" with Israelis, fearful of an Iraqi attack, rushing around to find infant and toddler-size gas masks and plastic sheeting.

Goodman acknowledged that both Iran and Iraq will be nuclear-capable. "You can't stop people's minds." Soviet scientists, paid in Swiss bank accounts, already are hard at work in Iran.

"We have to have the most brilliant minds in the world," declared Goodman, "at a time when there are more subsidized yeshiva students in Israel than in all of our institutions of higher learning combined. These students don't serve in the army and there is no criterion as to who gets into that yeshiva system."

Saddam is very smart, said Goodman, "and the only thing Saddam cares about is Saddam." The Arabs know that he is a curse but there is a lot of anger in the Arab world against the sanctions. Why, they ask, should the Iraqis be doubly punished?

Meanwhile, America would have had a hard time launching a military attack now, said Goodman. The Jordanians, Syrians and Egyptians traditionally have regarded Iraq as their trading partner. France wants to re-

build their reactors and the Russians "will do anything for hard cash."

In Goodman's view, the U.S. should take a hard look at the policy of dual containment of Iran and Iraq. Personally, he would prefer to work with Iran, since she is making gestures toward reconciliation with the West.

Returning to the political situation, Goodman noted that there is a split among the Orthodox. "The ultra-Orthodox threaten the modern Orthodox more than they threaten me. The modern Orthodox get one-sixth of the subsidization that the ultra-Orthodox receive."

Goodman asserted that Israel needs an electoral reform to eliminate the ability of minority parties to dictate policy. He insisted that this should be accomplished through a bill of rights, not a constitution, since efforts to draft a constitution would only founder. He contended that the only answer to a restructuring of Israel's priorities, however, is a Likud/Labor coalition.

A change in priorities is uppermost in Goodman's thinking. He expressed this commitment as a professional journalist when he established *The Jerusalem Report* eight years ago by instituting the unconventional practice of scheduling regular staff meetings with Talmud scholar Adin Steinsaltz.

"You don't need a license to be a journalist," he explained, "but we journalists do possess tremendous power. The Talmud teaches that every part of your body has a limitation except your tongue. That's why God put your tongue inside the cage of your jaw between two rows of sharp teeth."

Citing a whole generation of secular Israelis who are totally ignorant of what Judaism has to teach them, Goodman declared, "We must change that." He insisted that young Israeli and American Jews must be encouraged to cross-visit and learn from one another. He cited studies which indicate that, if a child does not visit Israel before age 18, he or she won't visit Israel till at least 50.

Despite all of Israel's problems, concluded Goodman, who emigrated from South Africa 33 years ago, "I love the place. It's like your mother-in-law! A great place!"



MEDIA WATCH

'The Practice' insightful, inciteful

By RABBI ELLIOT B. GERTEL

David E. Kelley's new series, *The Practice*, about a fledgling law firm in Boston, has had many fine moments. It definitely showcases Kelley



at his best — serious yet witty, insightful yet affecting. Even my initial concerns about the program glorifying skilled managers at the expense of highlighting thinking and idealistic judges and attorneys, subside in the face of a genuine wrestling with moral issues and concerns about integrity which *The Practice* somehow delivers more effectively than Kelley's other impressive outings.

A recent program about a doctor accused of mercy killing is an outstanding case in point. Another episode about a doctor trying to force a woman to give birth by Caesarian section, and whose husband sides with the doctor against religious beliefs, is also memorable.

Yet for some inexplicable reason, *The Practice* continues to distract itself and its viewers with gratuitous "Jewish" issues and characters. Since the earliest episodes, law partner Ellenor Frutt (effectively played by Camryn Manheim) has represented the overweight and graceless woman trying to make it in the workplace and in life. In one of the series' first episodes, Ellenor's pampered cousin wants to sue her travel agent because sloppy arrangements for a honeymoon trip caused this cousin "sexual frustration and aggravation." Ellenor is shocked that her cousin would be willing to subject her new husband to the embarrassment of a trial in order to get her "day in court."

At first, Ellenor is polite and helpful, despite her obvious disdain for her pretty and selfish relative. But her cousin crosses the line when, frustrated with Ellenor's reluctance to bring the matter to trial, she castigates Ellenor with comments about how the

latter is incapable of long-term relationships, anyway, will probably never have a honeymoon, and thus "can't accept the importance of sex." The sequence ends with Ellenor punching her cousin and knocking her out.

Punching someone out is a device that Kelley uses from time to time with obvious relish. Statistically speaking however, we may find that it is used most often for Jewish characters who overdo it — being Jewish, that is. On *Picket Fences* the only one punched out in this way was the rabbi. Here, on *The Practice*, the punch is reserved for a stereo-

It is significant, also, that in the same episode, the self-serving Jewish woman is not the only object of ridicule. She shares that "honor" with a Jewish man in the main plot, which is the trial of an African American man who pushes a guard through a store window out of the indignity of being accused of shoplifting. During the trial, a Dr. Alvin Traub, a "leading urban anthropologist," is called in by the defense to testify that black men can't be held psychologically responsible while "in a pack;" that they can easily fly "off balance" in a group. Even the defense attorneys, especially the African American lawyer, are offended by this argument.

type, a "Jewish American Princess," and the suggestion is that it is all right to "punch the JAP" if her Jewish cousin does so in a bid for sympathy from the audience.

It is significant, also, that in the same episode, the self-serving Jewish woman is not the only object of ridicule. She shares that "honor" with a Jewish man in the main plot, which is the trial of an African American man who pushes a guard through a store window out of the indignity of being accused of shoplifting. During the trial, a Dr. Alvin Traub, a "leading urban anthropologist," is called in by the defense to testify that

black men can't be held psychologically responsible while "in a pack;" that they can easily fly "off balance" in a group.

Even the defense attorneys, especially the African American lawyer, are offended by this argument. It is, in fact, the African American partner who asks why the argument was not used, of a father in a previous case, a physician who shot his daughter's murderer, that he behaved that way because he was Jewish. The response from his colleague is that that case was about a father's outrage because his daughter was killed.

Why this fixation on Jews?

Miller.

One can, I suppose, argue that Ellenor is intended to represent a sympathetic paradigm of the unattractive, brutally honest female professional who not only doesn't get her man, but who provokes negative responses from most men — judges and clients and dates alike.

True, Ellenor can be most supportive and helpful to clients and colleagues. But she also happens to be, to my knowledge at least, the only female character in TV history who was sued by a one-time date for fraud and intentional affliction of emotional distress. She had been rude and had mistreated a blind date she met through a personals column, a podiatrist by the name of George Vogelmann, obviously another litigious Jew, and one who had a greater fury than hell when scorned. During the testimony, she very cruelly remarks that she thought he was a loser, and didn't want to play "the fat girl by the punch bowl who leaves with the nerd." No less cruel, he reduces Ellenor to tears when he testifies: "Imagine what it's like to be the nerd who can't even get the fat girl by the punch bowl." He says he felt that he was desperate, but hurt to find that she "wasn't that desperate."

Now Kelley does say many insightful and noteworthy things here about the way people treat each other on dates. He correctly and thoughtfully suggests that ethics should apply to dating, too. But I wonder whether he is, even subconsciously manufacturing "scriptural Jews" in the process. For this Jewish viewer, at least, it is hard to tell which is more disconcerting: when Kelley's "scriptural Jews" are obnoxious and self-serving, or when they are nothing more than victims or doormats, as is the case in three episodes about a homicidal homosexual (played by John Larroquette) who gets away twice with stabbing to death his (Jewish) lovers.

One gets the impression nowadays that Kelley is not so much fixated on Jews as on scriptural and religious issues. Among the best episodes on *The Practice* are those that focus on the Catholic Church.

These demonstrate an earnestness and a sense of reverence that was not evident in Kelley's earlier work, particularly *Picket Fences*, even when the Catholic Church was the topic. But I was deeply impressed by an episode on *The Practice* about a priest who performed an exorcism on a woman without the permission of the archbishop, resulting in the heart attack death of that woman. The principal of the law firm, Bobby McDonnell (well-played by Dylan McDermott), is determined to help the priest through the legal inquiries just as the latter helped Bobby through the death of his mother. In one scene, he advises the priest in a confession booth. Far from detracting from the sanctity of that chamber in church theology, the scenario implies an expression of the layman's gratitude for the church and its sacraments by being able to assist the church. The episode is quite honest and touching in his conclusion that a decent and honorable priest has the right to be troubled by the methods and processes of the legal profession, even when that profession is used to assist the church out of the most sincere and pious motives.

"I don't question what you have done for me" the priest tells Bobby at the end. "I do question what I have done for you." If a parishioner, a lawyer, is successful at a craft which may entail deceit and guile, then has his priest been effective, even if he is "saved" by that craft? It is an important question brilliantly handled on that episode. And in one of *The Practice's* most riveting episodes, about Bobby tipping off a client with information he learns while spending the night with the D.A., and thus being responsible for the ambush deaths of several policemen, the symbol of the cross is effectively used in a closing scene that suggests the need to turn to abiding truths in the face of the ambiguous politics and laws of people.

At one point in the exorcism episode, the priest takes a lie detector test to prove that he did not contribute to the woman's death on purpose. The man administering the

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YOUR NAME

By David L. Gold
Installment No. 420

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"Your Name," devoted to Jewish names, is conducted by David L. Gold, founder of the Jewish Family Name File, the Jewish English Archives, and the Association for the Study of Jewish Languages, and winner of the 1991 Directors' Award of the Federation of Genealogical Societies "for distinguished public service in support of genealogy." Additions, corrections, or other comments about this column are welcome. Address: David L. Gold, c/o The National Jewish Post and Opinion, 238 South Meridian St., Suite 502, Indianapolis IN 46225-1024. Professional advice is available in accordance with Bara Kama 85a (a legal-sized addressed envelope and 75 cents in loose U.S. postage should be included). Correspondence in a Jewish language is welcome.

A fake Rembrandt

Mr. Drosnin's appearance on the Charlie Rose Show (WNET-TV, New York City, June 25, 1997) was an eye-opener. He asserted that his method was based on the one followed by Messrs. Witztum, Rips, and Rosenberg in their article published in *Statistical Science*, but he did not say that the first of those authors had expressed categorical disapproval of his book. Mr. Drosnin spoke of "the original Hebrew text" of "the Bible," but did not tell us where that text may be found, how he knows it's "original," and what "original" means. He spoke of "the Bible code" as if the existence of such had been proven beyond a doubt. He said that such a "code" could be found only in the text he examined, conveniently forgetting that an Australian computer scientist, applying Mr. Drosnin's "method," had found "messages" about Jewish holidays in the Hebrew translation of *War and Peace*.

Listening to the broadcast, one got the impression that Mr. Drosnin believes himself to be a pioneer. Many dabblers fancy themselves innovators when in fact they are merely ignorant of their predecessors (see, for example, Arno Borst's four-volume *Der Turmbau von Babel: Geschichte der Meinungen über Ursprung und Vielfalt der Sprachen und Völker* on the continual attempts over the last few hundred years — each of them touted as "new," each of them a failure — to "prove" that Hebrew is the "mother" of all languages). Mr. Drosnin, whether or not he knows it, is just the latest in a line of amateur Biblical exegetes who, to put it mildly, strain our credulity: "[...] there is a long tradition in the West of using random passages from Virgil and the Bible to foretell the future, and that this tradition persisted in the face of official condemnation through the 17th century" (Michiko Kakutani, review of Alberto Manguel's *A History of Reading* [New York, Viking, 1996], *The New York Times*, Dec. 3, 1996, p. C17).

One also got the impression from the broadcast that in Mr. Drosnin's mind the wish had become father to the thought: he had by then made such an emotional investment in his book that he appeared to see and hear only what he wanted to (he mentioned none of the criticism), like artistically naive magicians who pay a king's ransom for a Rembrandt, enjoy it in their homes for years, suddenly hear from experts that it's fake, and promptly shut their ears.

Mr. Rose then interviewed two other people — Shaul Magid, of the Jewish Theological Seminary of America, and another respectable student of the Jewish Bible, whose name I did not catch. Both of them dismissed *The Bible Code* as unfounded. Of what value, then, is praise from truckloads of ill-read feeders at the trough of mass media (the book has sold over four hundred thousand copies) if the relevant experts do not approve?

During the program, I again wondered how Mr. Drosnin could possibly have found "the original Hebrew text" of the Jewish Scriptures if the only texts known to us are copies of copies of... Finally it dawned on me, after the program, when I remembered that a nun, bless her soul, had once asked me, in all seriousness, "Has the Old Testament been translated into Hebrew?" Her question, naive as it is, gives us the key to understanding what Mr. Drosnin and other laypeople understand by "original."

The charming but benighted nun thought that the English

HEAR O ISRAEL

When frum is discord

By MORTON GOLD

Perhaps I should have reviewed a CD for today's column. However, I recently got to thinking, admittedly not an activity undertaken lightly or



with excessive frequency. There was an interesting article in a recent *Newsweek* concerning Muslim-American youth that caused this phenomenon. It seems they are caught between two worlds and two cultures. If one substituted Jewish-American for Muslim-American many of the situations would be similar.

It seems that to enlightened young Muslims their elders in the Middle East tend to think in terms more suited to the 13th than to the 20th century. If one substituted Haredi-Orthodox, the situation would not be radically different.

Let us take the word *frum*, which simply means observant, as a point of departure. In Israel *frum* has political as well as religious connotations. The thought police seem to believe that if one wears a tallit with blue stripes one cannot be *frum* even though it

is written that "Thou shalt bind it with a thread of blue." BLUE, not black!

Also the size of the tallit is important. If one wears a tallit of normal (for the west) proportions, one cannot really be *frum*. A *frum* Jew would wear a tallit of bath sheet proportions and it would have black stripes and knotted fringes. Also, a male Jew, if he were *frum* would wear a fedora style hat in the street and a knitted, rather than a nylon or silk kippah.

The object of being *frum* is not merely to be different from the *goyim*, but also to distinguish members of the in-group (*frum*) from those members not of the in-group, those true blue, 110 percent traditional Jews. A Jew who is really *frum* should not waste his time being knowledgeable about the arts, which include painting, sculpture, literature, music and architecture. The thinking in the *frum* community seems to be that these pursuits require time better spent in the study of Torah in the first place, and in the second place, those pursuits are all *goyish*. *Gevalt!*

That thinking is right up there in the 13th century. It is the same thinking that led to the excommunication of Spinoza. It is the same mentality that decrees that secular Jews can risk their lives to defend the state of Israel, but kosher, *frum* payes-adorned

Bible she read sedulously was the "original" and thus it was natural for her to ask whether it had ever been translated into Hebrew. Mr. Drosnin, who is a cut above the nun, understands that the "messages" he wants to uncover have to be found not in English, French, Spanish, or other translations but in the "original" text from which those translations were made, that is, in a Hebrew text (or a Hebrew-Aramaic one if he is examining the entire Jewish Scriptures). He has not, however, ascended to the next level (realization that the "original" is mostly in Hebrew and partly in Jewish Aramaic) or to the level after that (realization that the Hebrew and Jewish Aramaic texts which have come down to us are copies of copies of...).

Having now solved the problem of what he means by "original," we now put these questions to Mr. Drosnin: Since there is more than one edition of the Hebrew-Aramaic "original" of the Jewish Scriptures, which one did you use? Why did you pick that one rather than any other? If all we have of the Hebrew-Aramaic "original" are copies of copies of..., how can you be sure that the text you use does not contain scribal errors or editorial emendations (which it surely does, as any even beginning student of Biblical textual criticism knows)? Not having seen Mr. Drosnin's book, I do not know whether he answers those questions. If he does not, we would have strong circumstantial evidence that he is ignorant of Biblical criticism, specifically of textual criticism (also called *lower criticism*).

Next week: Madison-Avenue hype.

Yeshiva bochers should not. How moved I was to see a photo of an Israeli soldier, wrapped in tallit and tefillin saying his morning prayers near his tank. THAT was a real Jew.

Ernest Bloch, who composed his *Jeremiah Symphony* and *Chichester Psalms* was a real Jew. Jacob Epstein the sculptor and Isaac Bashevis Singer and Chaim Potok, writers, are also real Jews. And Sandy Koufax, who would not pitch a World Series game on Yom Kippur, was also a real Jew. They were all good Jews. Were they real and good to the *frum* community? I doubt it. Since the list of distinguished Jews is a lengthy one, I will stop here.

The point is that the *frum* community would not be proud of any of the above simply because they did not belong to their clan. Lest I be regarded as hostile to Yiddishkeit, I wish to state that I am all for being *frum* or observant. I am all for keeping the dietary laws. I am not enthusiastic about patrilineal descent. I am all for avoiding any activities that do not lend themselves to the spirit of the Sabbath. To the *frum* community that simply is not enough.

The Muslim girl put it this way. "Over here (in America) I'm considered (to be) an angel, over there (they think) I'm a whore." In the *frum* mind a woman exists only to be a wife and mother. If she doesn't have at least six kids by the time she is 30, she is a wanton woman and a slacker. In the Muslim as well as the *frum* community a woman should not be a hygienist, lawyer, electrician, computer programmer, etc., etc. She must wear a kerchief to cover her hair. In their singular mindset, a female's hair must be a turn on to any man. Funny, it never did that to me, but then, I am not *frum* by their reckoning.

I fast on Yom Kippur and Tisha B'av. Not good enough! You see, I daven from a different siddur than they do. It's got English in it. That makes it, and me, *treff*. It is like the *Star Trek* episode where there was a civil war between people whose faces were half white and half black. Some had the white half on their left, and were fighting with those

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LOOKING AT IT MY WAY

Truth? You can't handle the truth!

By JIM SHIPLEY

It takes so little to distort. And if you are not really paying attention, the facts will escape you and all you will get is the 11 o'clock news (or, for



those of us of a certain age, the 10 o'clock).

I know that in recent weeks the headlines have been dominated by sex in the White House, sex in the army, sex on the Internet. The real world seems to have retreated while we get our rocks off on seamier stuff.

But it is out there. The things that make life real. The bad and the beautiful. After a full ten years, the Vatican came up with its report on the Holocaust. It tactfully admits that the "sons and daughters of the church" did not do all they could to help the Jewish people as they were led to the slaughter. "The sons and daughters." What about the leaders? Not a word of condemnation of Pope Pius XII. He who decided it was more important to preserve the sanctity of the church than to save lives.

If you are at all aware of the world and its history, you would know that without the teachings of the Catholic Church the Holocaust never could have occurred. A thousand years of hatred provided the ground where the seeds and then the vines of Nazi Germany could spread and strangle. The whitewash will cover the truth every time.

When Hitler went into Austria in 1938, the world was engaged elsewhere. He could have been stopped right there. When he took Czechoslovakia, that could have been the end of it. But the world did not want to get involved. In 1939, the best movies of all time were released. It was more important for a nation coming out of a depression to go to the movies and skip the news stories. The truth was there. We did not bother to look.

Today, the head of the U.N. goes to Baghdad and comes

home with a white paper stating "Peace in our time!" By now, any second rate mobster would have his weapons well out of sight. But the president's girls are on TV and the stock market is out of sight and Saddam is not dropping gas on anyone but his own people, so what the hell!

Saddam is in the catbird seat. The sanctions bite everyone but him. And a populace thinking about tomorrow's struggle for food is not going to think revolution. Our brilliant bureaucrats do not want to face that truth.

The story originally was that a van carrying three innocent Palestinian workers had failed to stop at a check point and were shot to death by Israeli paratroopers. Eventually, the truth came out. The van had pulled out of a line of cars and roared at the checkpoint. Whether the gas pedal stuck or the guys just had maximum road rage, we will never know. But it was all Yassir needed to say that the Israelis were deliberately butchering his people. And the pock marks of terrorist bombs still are so visible on Ben Yehuda Street in Jerusalem.

I pulled down the Hezbollah site from the Internet. Yep, they have one. The pure nonsense of it would

make you chuckle if it weren't so dangerous. They talk of Israel expanding borders in Lebanon. Of the massacres of Lebanese people — with no facts to back it up, of course. There is no mention of the Muslim massacres which did take place right there in the Christian villages of South Lebanon. Meanwhile, Israel is trying desperately to implement U.N. Resolution 425 which calls for withdrawal from Lebanon and the end to all hostilities in the area.

Every time Israel has drawn down its troops, the northern Galilee catches hell. Lebanon is Syria, Syria is Lebanon. Hafez Assad has said that the shelling of civilians in Northern Israel will not stop as long as Israel has the Golan. Sure. Give back the Golan and give Hezbollah a whole new set of targets.

We live in a world of sound bite news and tabloid journalism. The public is fed up with the press coverage of the president's libido. But, Kathleen Willey breaks all ratings records for 60 Minutes. In our world, perception has become reality. We are the poorer and the dumber for that.

James Shipley may be reached at 283 W. Lake Faith Dr., Maitland, FL 32751

MILK, HONEY & VINEGAR

Easy money hard on Israel

By JUDY CARR

Where has all Israel's money gone? The UJA money, the money the country earned, the German reparations. Gone with the wind! And we are still spending as though we were old fashioned millionaires on the French Riviera.

Why is there unemployment in Israel? Why are our factories transferring their work places to Egypt and Jordan, while Israelis line up desperately for jobs?

A manufacturer gave the answer, "In Jordan I can get a seamstress for the wage of \$100 a month. In Israel, the same worker will cost me

nearly \$1,000. I am running a business that has to be profitable."

Israelis have been demanding wages that are unrealistic for Israel. Israel is mostly recently redeemed desert. It has almost no natural resources. While it has a fine agriculture, the price of water is much too high to sustain the profitability of the crops.

Yet prices are so high here for the ordinary person that the thousand dollars or so earned by the worker will not keep a household going.

How did we do this to ourselves? How did we spend all these money? How did we ar-

By ALFRED FLEISHMAN

Hirsh Goodman and his columns in each issue of the *Jerusalem Report* always stir my interest. In the issue of Feb. 19, which he labels



"Move Sooner, Not Later," he discusses what he believes the position of Israel should be with reference to the so-called Iraq crisis.

He points out, and I agree 100 percent, that Israel should be in on any discussion that takes place on the subject between the United States and Iraq. Or rather about Iraq under the present circumstances.

No nation has more interest in what can happen... and did happen, alas, seven years ago when Israelis "sat with gas masks in sealed rooms" while the Allied Forces fought for Kuwait and in the meantime Israel was under attack with the Scuds, et al.

Goodman points out that America and its Allies are now considering a common strategy, so that it seems almost bizarre that Israel is not sitting at the same table to ensure

that 1991 is not repeated.

If there is going to be any real defense, it seems more than logical that Israel has and is, the only one which is practical under the circumstances... a pre-emptive strike against Iraq before the Iraqis launch their missiles or do any damage such as Iraq attempted in 1991.

As Hirsh puts it: Israel hits, pounds and wipes out the 30 palaces, every tennis court and swimming pool, every last bottle of Johnny Walker (which he prefers) and Saddam will be left as personally destitute as the most unfortunate of his people.

This may sound too cruel or too tough. But we are not playing games of checkers. We are actually dealing with the possible mass murder of thousands of Jews who did not even have a chance to strike back as before.

As Hirsh says: "For the past decades the U.S. has contributed billions of dollars to the defense of Israel. Now is payback time."

Israel must be allowed to defend itself in a way which it has proved it knows how, while at the same time pulling the United States and its most reluctant UN Allies out of the fire.

Alfred Fleishman may be reached at PO Box 410108, St. Louis MO 63141.

Even our good foods are brought in. In my local shop, I see foods from Holland, Switzerland, Scandinavia. Israeli foods are poor things by comparison. Even the coffees are from England.

Every woman running a home will tell you what happens when you go mad and exceed your income and use that credit card for things you cannot afford. Live now, pay later, must come to a finish. Sooner or later, Israel must face that fact.

How are we getting the cash for all this spending? On the stock exchange that we

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Getting fired!

By JACOB NEUSNER

When I completed my Ph.D. in religion at Columbia University and Union Theological Seminary, my rabbinical degree in hand from the Jewish Theological Seminary of America, I was a true believer in the promise of the academy. I wanted to teach in a university, not in a Jewish seminary, and I wanted to be a historian, working on the Jews' history, with attention also to their religion; the field of the study of religion would define my work only later on.

I went to Abraham Heschel at JTSA and to Salo Baron at Columbia to ask their advice on what to do next, my dissertation nearing completion. Heschel advised me to study Yiddish and work on the history of the Jews in Eastern Europe, explaining that, at that time, the scholarly literature on the history of that thousand-year-old and massive heartland of Jewry, now wiped out, scarcely matched the importance of the subject. Baron advised me to study the Jews in Babylonia and therefore to take up the language, Pahlavi, the Middle Iranian dialect that was used for the written sources of the Iranian rulers of Babylonia in Talmudic times.

I wonder whether anyone has faced just this choice before; setting Yiddish side by side with Pahlavi surely contains its own incongruities. I chose Pahlavi and planned to study with Ilya Gershevitch, a teacher at Cambridge University, in the year that he taught at Columbia, as I did, which was 1961-2. (I went on for two more years, 1962-1964, with Richard N. Frye, the great Harvard Iranist, learning what I really had wanted to know, studying with another exemplary citizen of the academy).

So I had made my choice: live on what seemed like a princely salary (\$5,500 for 1960-1961, but my apartment on West 113th Street cost exactly \$100 a month), teach my courses, study Pahlavi, and start my next major work, which would be a history of the Jews in Babylonia in Parthian and Sasanian times, that is, in what was also called "the Talmudic period."

I was in Paradise. It lasted a week. At Columbia, at the end of the first week of classes, I found I had been fired. It came about when on my own initiative I called on the then-acting chairman of the department, John Krumm, who was also chaplain of the university. It was on one of the intermediate days of the festival of Tabernacles (Sukkot). My former teacher and then colleague, Jakob Taubes, had admonished me not to take off any Jewish holidays, on grounds that Columbia does not recognize private vacations. I replied that none of these was private; I did not invent the calendar of Judaism or its holy days — Moses did, on God's commandment; I would make up the time (which I did).

I planned to explain to the acting chairman when I would make up those classes. Before I could bring up the subject, he said; "I'm glad you came by today, since I have news for you."

I: "What is that?"

He: "We have decided to terminate your employment at the end of the present academic year. Get another job."

I: "Why?"

He: "We do not require your services, we will use the position in some other way." He offered no other explanation, and I left, the holiday — and much else — ruined.

The "other way" quickly clarified itself. It was the same way, but with another person in the job. JTSA got what it wanted. Contrary to what Krumm said, Judaism would continue within the curriculum, but through part-time instruction, by the JTSA Talmud teacher, David Weiss Halivni. He would do what I had declined to do. Halivni would teach at Columbia part-time and at JTSA full-time. But it was not a stable arrangement; many decades later, he took a professorship at Columbia and left JTSA altogether. He took longer to discover what I by then had learned in rabbinical school.

Readers need not be detained by reports on how the decision devastated me. My father was to die two months later. In the aftermath of my being fired, Columbia University Press, which had orally accepted my dissertation for publication, rejected the book. The editor did not even give a reason. He did not think he had to.

So it was not an easy time. Of the response of others little need be said. It suffices to say that when I reported the decision to John A. Hutchison, who had hired me the preceding year when he was chairman of Religion at Columbia, but had left shortly afterward and was then at Claremont, he replied with sympathy for me and outrage at his former colleagues, but, after all, he had left. My then-teacher, Morton Smith, expressed sympathy, but did nothing and offered no suggestions. He was not surprised, having known what was happening but not told me.

Salo Baron indicated that he had known about it in advance and voiced neither surprise nor opposition. He said he would recommend me for some other positions, which he did, at Texas and at Wisconsin in Milwaukee. In that interview, I pointed out to him that the promises made to me at the time of the appointment meant nothing. Hutchison had promised reappointments through to a tenure decision six years later. Baron shrugged his shoulders. So I cited to him the verse in Jeremiah referring to the Jerusalem authorities as "a den of thugs," and told him Jeremiah could as well have spoken of Columbia University. He said, "Bite your tongue." How

valuable his recommendations were is difficult to say; I was not Milwaukee's first choice, and I had the impression that I was Texas' only plausible applicant.

For some years afterward Baron wrote for me recommendations for competitive fellowships, none of which I got. When I ceased to request his recommendations, I succeeded in every competition. From his example of academic ethics I learned, if you cannot say something good in a recommendation, don't say anything at all.

But if in citing Jeremiah on the priesthood of Jerusalem I was right about the Department of Religion and Salo Baron, Jakob Taubes, Morton Smith, and all those in charge of Jewish studies at Columbia, I was **wrong about Columbia**. The academy in those days treated its own word with honor. The University not only tried to make amends but three times in the next few years offered me positions. When the news that I had been fired broke, I turned to Peter Gay, then in Columbia's History Department, who brought the story to the Dean of Columbia College, Peter Palfrey. The dean intervened and instructed the department to renew my appointment in its original terms. Horace Friess, who had taught me in his graduate seminar, called me in (Krumm the hatchet man made himself scarce from that point) and announced; "The dean has forced us to renew your appointment for a second year, which we will do; but I assure you we will get rid of you then, or as soon as we can, no matter what. You will never get tenure here. And if possible, we won't keep you after next year. You are a worthless person."

Friess was active in the Ethical Culture Society, so I did not doubt his word. Such ethical people don't lie when they say they plan to murder you.

Why all this? I did not have to wait long for an explanation. Jakob Taubes, with whom I had studied at Columbia, some years later told me in so many words what I had long found reason to suspect; "The JTSA people said you are worthless and don't know anything. That is why we got rid of you." That message had come to me from JTSA for many years, and I found no reason to doubt Taubes' explanation. Since that same JTSA had the prior year awarded my Columbia doctoral dissertation their Abraham Berliner Prize in Jewish History, the sum of \$1,000 (an astronomical sum to someone making \$5500 a year), I found the charge of total incompetence difficult to take to heart. But, in context, no explanation was needed.

I represented what JTSA (and other centers of study of Judaism) found difficult to contend with, which was someone who carried the subject into the mainstream of public academic life. Their nightmare came true; by the late 1980s, JTSA found itself unable to make appointments to its professorial openings, its first, second, even third choices turning down the offers in favor of university positions. Most of its faculty would come from its own alumni, particularly those without the choice of a university professorship. And in the competition with universities for the best people, the other institutions of Jewish higher learning competed with equally disappointing results.

Did I really pose such a threat to the parochial scholars and their institutions? I should not have thought so. But they certainly did, then and for all time thereafter. My plan was to open the sources to all comers, lay out what they said, spell out what I thought, present my results as an exercise in public argument, the advocacy of reasoned positions through full exposure of evidence and argument.

That was not the style of the scholars of Judaism. They confused their opinions with facts, cultivated obscurity, and practiced obfuscation. They did not spell out sources and explain why they thought the sources supplied facts, they just footnoted them as facts. They did not translate and explain the sources. They did not undertake large-scale presentations on major problems. And they did not nurture public debate.

For my part, then as throughout, I did not just allude to sources,

I translated them, shared them with readers, and specified how I understood them. The sectarians, whether in the rabbinical seminaries or in the Israeli universities, addressed a tiny, homebound audience of specialists dealing with problems of no broad intellectual relevance or even interest. I tried to formulate large questions and to answer them in ways others could examine and test. The generality of scholars in the area in which I worked (things were different in other areas in the study of Judaism) produced little, and what they wrote bore slight consequence. I produced a lot, and I aimed at making a difference. And I think I have.

But it was really about power, not much more than that. Above all, the senior scholars, parochialists to a man, wanted to be consulted and to censor, to pass their opinions and to dictate who would live and who would die. But I did not ask people in advance what they thought of my ideas. I published what I thought right and responsible, and let others criticize in print — no harm done. But public debate was precisely what the sectarians did not want — for the same reason that made them sectarian. They wanted to control, not argue; manipulate, not engage in reasoned discourse.

In the 1970s a gentle, brilliant rabbi, Max Arzt, a vice chancellor at JTSA who embodied the finest ethics of the Judaism taught there, gently asked me, "Why don't you visit Lieberman once in a while?" He explained that things would go better if I occasionally called on Saul Lieberman — the JTSA icon of the day and Heschel's tormentor, as I said — and asked him his opinion about something or other.

I explained that I had written to Lieberman and asked him a question about a word, and he had not replied; and, further, Lieberman knew nothing about the problems on which I was working and was neither a historian nor a historian of religion. Whatever he had to say he had published, and I had extensively used his edition and commentary of an important text. But I could not think of any reason to cultivate the man by pretending to find interesting what was, in fact, a dull and ordinary mind. So I said, "No, Rabbi Arzt, much as I respect your advice, it is not good advice for a scholar to take, only for a politician. And I'm not running for anything — or from anything, either."

Not checking up front for permission to speak before I printed an idea represented my breaking ranks. I thereby violated the monopoly that had controlled the subject and had excluded competition: other ideas, other viewpoints, besides those of "our crowd." So whom they could not control, the principal voices would destroy. Whom they could not destroy they would at the very least discredit. Would that at stake were issues of learning or intellect! But all that motivated anyone was politics. At that, the nay-sayers excelled, and — not surprisingly — I did not.

But there was a more fundamental problem that I embodied. Mine was, in fact, one of the first entirely normal academic careers in that field. Independent to a fault, I also stood alone. That is to say, I was then nearly quite by myself in insisting that I would be paid only by the academy and would work only in the academy. My career represented a change in the conditions of the academy, and even a more irenic personality would have faced enormous obstacles in doing what I did.

Until then scholars of Judaism found university employment on a part-time basis while serving synagogue congregations, later on moving into full-time professorships (as in the instance of my contemporary, Joseph Yerushalmi, who left a pulpit to assume a professorship at Columbia, then Harvard, then Columbia again). Some served both synagogues and professorships at the same time, as in the case of Isadore Twersky. For his entire career Twersky would work both as professor at Harvard and as rabbi of a Hasidic synagogue in Brookline, sitting on many committees but responsible for no really interesting ideas or scholarly initiatives, just a lot of

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Yiddish stage pioneer

By RABBI SAMUEL SILVER

The New York World called him "the Jewish Shakespeare," but he wrote more plays than the Bard of Avon.

He wrote 60 plays and



hundreds of poems which were set to music. He was at home with Russian, with Hebrew and with Yiddish. But he preferred to create in Yiddish. His name was originally Abraham Goldfaden which, roughly, translates "Golden Feather," but he shortened his last name to Goldfaden.

A native of the Ukraine, he attended the rabbinical school in Zhitomir (in the Ukraine) but he didn't become a rabbi. Instead he became a poet. His first collection of poetry was successful, but he had other ambitions. He started a Yiddish weekly in Lemberg; it failed. He started another in Czernowitz; it also flopped. He then went to Yassi, in Rumania, where he joined some singers who entertained in cafes, by reading his poems. All went well until he read some of his poems which were not for entertainment, but with ideas. The audience yawned. At that point he became a playwright. He presented his first play in Yassi, and it was a hit. He rounded up a troupe and continued to turn out plays, which were successful. He and his troupe then toured Europe, and Goldfaden was writer, director and actor in many of them.

His plays were crowded with ideas and with significance. One of them, Bar Kochba, so stirringly presented the case against despotism that it moved audiences to join revolutionary movements. The Russian government heard about that, and put a ban on the Yiddish theater. Off Goldfaden went to Warsaw, and continued to turn out plays with significance, like "The Binding of Isaac."

His next stop was New York, where he got caught in

a hassle between the great actors Boris Thomashevsky and Jacob Adler. His plays did well but he himself didn't derive any benefit from them. So he left New York for London where he achieved a moderate degree of success. Later he returned to New York and again encountered difficulties with producers, directors and actors. He died broken-hearted.

Throughout his career Goldfaden was unable to manage to extract financial return for his work. He lacked that expertise, and his songs and plays and poems yielded little revenue. As a result the genius with a pen lived in penury, while his creations won universal praise. To this day his great cradle song, Rozhinkes mit Mandlen, (Raisins with Almonds) is a universal favorite. It might be said that when it came to things material he was a hapless fellow, a *shmendrick*, which is the title of one of his earliest plays.

His funeral attracted hundreds of thousands of mourners. In the salute to him on the occasion of his 90th yearzeit, the *Forward's* Joseph and Hannah Mlotek reprint three of his poems. One of them records his lonesomeness. It's called "Sabbath, Yom Tov and Rosh Hashanah," and in it he writes that he worships at home and that his heart is the lectern at which he stands. Some of his plays have never been performed.

Chances are that some enterprising entrepreneur could reach into the archives and produce some of his works and would find gold in Goldfaden. His years are 1840-1906. Did he ever marry? The bios don't tell us. His sobriquet: "Father and Founder of the Yiddish Theater."

When we were friends

Arabs and Jews are cousins; they're both Semites. However, currently the Arabs and the Jews are fiercely hostile towards one another. Can they ever become friendly?

Well, actually Jews enjoyed a pleasant co-existence with the Arabs for hundreds of years in the Middle Ages. The

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By YAACOV LURIA

Part Two

Maxie was the son of a cousin of my mother's.

At the time I thought of him as a minor god. In the



mid-1920's, he was about 14 years old, already so tall that my mother said he was growing on yeast.

To me — I was only 7 years old — he was a master magician. He did all sorts of things with dry cell batteries: bells rang, little derricks lifted steel pins, toy trains ran across the kitchen linoleum.

The visit to Maxie's house I remember most vividly took place one Sunday afternoon during a World Series game. On that occasion Maxie had the strangest contraption of all before him. It was a little wooden box with a coil of copper wire and what looked like a bit of broken glass with a nail stuck on the top of it. Though he was indoors on a warm day, Maxie was wearing what I took for two black ear muffs. A long wire led from the ear muffs to the funny-looking box.

"What are you doing, Maxie?"

Maxie stared dreamily ahead of him without answering while I kept repeating my question. At last he said, "I'm listening to the game."

"What game?" I had to shout to make him answer.

"The World series! That's a radio. I made it."

Radio in those days was still a plaything of the well-to-do. Although I had heard the word, I had no idea what it meant. "Don't fool me, Maxie!" I begged. "That's just a box."

Maxie pulled the gadgets from his ears and put them over mine. "You little pest, go ahead and listen if you don't believe me!" he shouted.

I heard what sounded like the cackle of a hen. Every now and then a human-sounding voice broke in. So Maxie wasn't fooling me after all.

"What's in the box,

Maxie?" I asked.

"Magic."

"Aw, tell me,"

"It's magic. Radio magic."

Maxie replaced the earphones over his ears. As I sat wondering, a thought came to me. "Can they hear us, too?" I asked.

Maxie smiled. "Of course they can. It works both ways."

"Honest?"

"Try it. Say something bad. Tell the announcer he stinks."

He handed me the earphones and I whispered, "The announcer stinks."

"Louder!" Maxie urged.

I yelled. The sound went dead, and I felt like a dummy sitting there with the silly things over my head.

"You hurt the man's feelings," said Maxie, his eyes twinkling mischievously.

"You told me to do it," I defended myself. I was ready to cry.

"All right, apologize to the man," said Maxie. "Maybe he'll forgive you."

I did as he told me to. The angry cackling and the voice came back. I jiggered for joy.

I was pretty well grown before I realized that Maxie had tricked me by unplugging

the earphones.

Suddenly a snapping of fingers brought me back across a gap of almost 45 years. The bus boys were clearing away the remains of baked Alaska, the guests were carrying off the floral centerpieces, and the band was slurring its tempo. Maxie, now Martin, was saying to me, "Hey wake up fella! You been dreaming about an old girlfriend?"

"I have been thinking about old times," I admitted.

"Say, you hardly knew me. Did I change that much?"

"No, you haven't changed at all really, Maxie — I mean Martin."

"How do you mean I haven't changed? I'm still young like?"

"You're still young like," I agreed. I meant it.

Martin's eyes lit up. "You know, I'll be hitting 60 soon. I can't believe it."

I had a hard time keeping awake as I drove home along the snaky stretches of the Northern State Parkway. The mist rolling in from Long Island Sound wasn't helpful either. I kept marveling about

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MISCONCEPTIONS

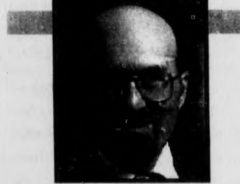
Patient's wish is paramount

By RABBI REUVEN BULKA

Misconception: Any time is appropriate for visiting the sick.

One does not visit the sick just to do a good deed. Visiting the sick is a mitzvah, an act

of loving kindness, that must be permeated with the concerns of a person who is loving and kind. Then, one must be sensitive to the wishes of the one who is ill. When visiting, one must be especially careful not to speak in a dis-



couraging manner or to over extend one's stay. Many people think that more is better. This does not apply to sermons, nor does it apply to visiting the sick. Often those who are not well are too polite to ask the visitors to leave, because they do not want the visitors to feel bad. It is the visitor who must show extra sensitivity to the needs of the sick person by not staying for an extended period of time.

A sick person who prefers no visitors has that right. No one should impose on the sick person, justifying the visit as a mitzvah that the sick person must, therefore, permit. There is no mitzvah when the visit causes pain, anguish, or discomfort to the sick person.

ISRAEL: AS I SEE IT

Wise men, foolish words

By SAMSON KRUPNICK

Our Sages in Pirkei Avot (The Sayings of the Fathers) gave a word of advice to the wise, "You wise men be extremely careful with your ex-



pressions!" The Sages warned of dire circumstances that can result from careless and/or thoughtless remarks.

In recent weeks we had several occurrences of just such "slips of the tongue" that brought forth far-flung reactions locally and abroad. The first such incident involved the former Chief of Staff Ehud Barak, now the head of the Labor Party. We heard and saw the interview on Channel 3 of Israel TV. The topic dealt with continuing terrorism in all parts of Israel. To our utter amazement we heard Ehud Barak declare, "If I were a young Palestinian I would probably join one of the terrorist organizations."

We could not believe our ears that Barak should make such a reckless remark. Sharp reactions came immediately from all quarters. Prime Minister Binyamin Netanyahu termed the statement "unfortunate, since it could be interpreted by our enemies as a justification for more terrorism." Sure enough, the Palestinian Authority with Arafat in the lead, quoted Barak and called it an important encouragement to Palestinian youth. The Knesset was assembled in a special session to deal with the matter. Even Labor speakers found it difficult to defend Barak's comment. Barak was given extra time to "explain" his statement.

He proceeded to review his role in the battle against terrorism as chief of staff and thereafter, concluding with a defiant air against his attackers. The speech was informative, interesting and well presented, but totally irrelevant to the issue at hand. No one accused him of favoring terrorism. His statement was at issue and nothing else. Deputy Defense Minister Ben

Shalom addressed him directly, suggesting: "All you need say is 'I made a mistake and I apologize for it.'" There was no apology forthcoming.

Another such incident made even a worse impression, bringing down upon him the wrath of virtually the entire community of Israel, with no one even attempting to defend or excuse. General Shlomo Gazit, former director of Army Intelligence, came out with a statement that shocked the nation. In a speech delivered to a mixed audience, he remarked: "When I see soldiers of all

backtrack somewhat sending an apology to Chief Rabbi Lau, a Holocaust survivor. Most of the public reacted with utter disgust at the insult to Israel's finest soldiers of all ranks.

A third incident involved the Chief of Staff General Lipkin Shahak who commented unfairly and improperly that "most of the soldiers are sympathetic to them (the Hebron Jewish residents) when they arrive in Hebron, but their attitude is different when they leave." The Hebron residents deny this charge emphatically insisting that the

To our utter amazement we heard Ehud Barak declare, "If I were a young Palestinian I would probably join one of the terrorist organizations." We could not believe our ears that Barak should make such a reckless remark. Sharp reactions came immediately from all quarters. Prime Minister Binyamin Netanyahu termed the statement "unfortunate, since it could be interpreted by our enemies as a justification for more terrorism." Sure enough, the Palestinian Authority with Arafat in the lead, quoted Barak and called it an important encouragement to Palestinian youth.

ranks wearing a "kippah sruga" (a knitted headcover) it reminds me of the Nazi storm troopers!"

The storm that followed was unanimous. Former Chief of Staff Rafal was furious and demanded that Gazit be stripped of his rank immediately for insulting "the finest soldiers in our army." Other comments were equally condemning of Gazit. He did

relationship with the soldiers is and has been excellent.

In any case, the comment is improper and irrelevant. The soldiers have a difficult task in Hebron and they carry it out to the best of their ability with full settler cooperation. Verily, wise men should exercise control over needless and damaging comments.

Samson Krupnick may be reached at 22 Pinsker, Jerusalem 92228 Israel.

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POSTMARK ISRAEL

Celebration documentary deplored

Various elements of Israel's celebration of its 50th anniversary are already under way here. Perhaps chief among them at the moment is the weekly airing on television of an ambitious documentary series which skillfully combines photo footage with interviews that recreate in dramatic form the striking events culminating in the creation and further growth and development of the State. It is a stirring history of Israel, and it plays up the principal occurrences in that history. It is titled *Tekuma* in Hebrew, which may be freely translated as Revival.

The series got full promotional publicity, and in the several weeks that it has been running it has become one of the conversation pieces of the country. But with all admiration and respect for the professionalism which went into its production, *Tekuma* is increasingly coming under fire from a more and more indignant public.

Protest is being voiced that in a program which is supposed to celebrate achievements of the State of Israel, the Arab case is receiving more than ample coverage and even glorification. Producers of the program explain that they are historians and must be objective.

If the public is upset by what they have seen thus far, they ain't seen nothin' yet! Yehoram Gaon, a warm and beloved singer/actor, who had been chosen to open each installment with an introductory talk, has suddenly resigned, claiming that he finds himself in thorough disagreement with the propaganda for the Arab cause and the undermining of basic Zionism in forthcoming programs. Newspapers have published advance reports of the contents and nature of these programs. If one half of what they reveal is true, then *Tekuma* is being transformed into a public relations attack on Zionism and a justification of the claims of the Arabs all the way down the line.

Tekuma is being aired on television Channel No. 1, operated by the government, but the professional staff there has long since established its "right" to be free of any controls on the basis of the public's right to know. Their defenders, generally known as leftists, insist that, to be honest, Israel must also tell the truth from the Palestinian point of view.

If this week's broadcast and next week's, are as pro-Palestinian (in celebration of Israel's 50th anniversary) as has been leaked, watch for a great groundswell of demand that the series be canceled forthwith. — C.A.

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SOCIAL CALENDAR

By Jean Herschaft

Purim in Crown Heights-Brooklyn. Purim in a Lubavitcher home. An invitation from **Rabbi Zalman Shmotkin**, a vital young Chabad executive in the main Lubavitcher Movement at 770 Eastern Parkway had been extended to us — Jack and me — to attend a private Purim celebration at his home.

The date, March 12, when most Jews would be at their shuls, synagogues where the Megilla would be read; where youngsters would be ready to supply the "grogger" racket as soon as the villain Hamen's name was mentioned. It would be celebrated at his and wife **Malyia's** apartment, in the same way, but more intimate.

We accepted. It was to be the first time out of our home since we were hospitalized, excluding doctor's visits. It was a special, happy time on the Judaic calendar. We indeed felt overjoyed. Moreover, our son **Randy**, wife, **Tammy**, and baby **Miriam**, who had been Rabbi Shmotkin's guests at his Hanukkah event, were expected, too.

The apartment was in a large older apartment complex. The home adjoined, right next door, another Chabad family residence. They had moved only a few days before to take up assignment in central London, scheduled to lift Purim joy there as schleichs. Later, Rabbi Shmotkin was to inform his guests that **Rabbi and Mrs. Vogel**, a young couple who had met as students and married, would first fly to Cannes, France "to make Purim joy there," and fly back to central London repeating the Megilla story and accompanying celebration. All of their furniture had already been shipped abroad, he added.

Fortunately there was parking close by. Jack and I could hear youngsters' revelry as we rang the bell. Malyia, a slim lovely brunette, invited us in where a number of guests had already been informally seated with their young ones, not older than 6. A boy garbed in total black with a mask was active about. Our son had not yet arrived. Malyia was holding on to 3-year-old **Mendel**, the older of her and Rabbi Shmotkin's two children. A 3-inch band of silky hair was coiled in a vertical roll atop 3-year-old Mendel's head. Inquiring of Malyia, if the child was a girl prior to learning the toddler's name, she replied: "No, it is a boy. In Orthodox regulation a child's hair is not permitted to be cut until age 3." The 3-month-old infant was also a son, Rabbi Shmotkin later said, identifying him as **Levi**.

There were about 25 adults and about 10 young children there. The guest list was composed of communications people. We then knew that as *Post & Opinion* correspondents we were invited. Also, TV producers, other English-Jewish publications, New Jersey dailies, Jewish feminist magazine writers, as well as international American agencies and old time Jewish news agencies were invited. One of the reporters, with her husband, sat next to us as the Megillah was read. She introduced her husband as a doctor at Maimonides Hospital in the boro. She wore a beret as did many of the female guests.

There were a number of male guests with their children. They were dressed quite casually. No one could guess their career roles but their expertise as dads were never in question. One son, costumed as a pirate with a mustache pencilled above his mouth, carrying a long toy saber was frequently interrupted by his dad. "Careful, careful," he called a number of times, rising and searching him out from other rooms.

The Megilla reading commenced about 6:45, in the large room that served as the dining/living room around a large table. The walls were white. The curtains framing the two windows were lace. It was simply decorated where books commanded and a large framed photo of an older relative relieved the wall adjoining the large table.

Rabbi Shmotkin introduced **Rabbi Zalman Hazan**, "my cousin, a schleich from Italy" he informed, "will read the Megillah." Rabbi Hazan, who was clean-shaven and looked very youthful, read in Hebrew; guests followed with the *Book of Esther* that was distributed with its pages divided between the Hebrew and English translation. At its beginning all the children halted their play and clung to their parents in awe. Well rehearsed, they knew exactly when to stamp their feet with

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L'DOR V'DOR: GENERATIONS

Finding Judaism's prime numbers

By SUSAN RUBIN WEINTROB

While still homeschooling my children, my greatest challenge occurred in explaining higher mathematics. That is because math was never my



forte. However, with the help of mathematically-inclined friends and good textbooks, we muddled through algebra and geometry.

During one of our chapters, we came across prime numbers. I never could discover a use for them. Did it really matter to find a number that couldn't be further divided? [For those who are mathematically-challenged like myself, I will explain that prime numbers cannot be divided further to equal a whole number, except by itself or the number one. For example, 11 is a prime number and thus, it can be divided only by 11 or 1.]

Thinking about prime numbers led me to an interesting thought — Jews seem to resemble them because no outside factors can divide us. It seems we can only be divided by ourselves.

Jane Addams, the renowned social worker from Chicago, once remarked: "It seems to me there is more ill feeling between Reform and Orthodox Jews than there is between Jew and Gentile." She made this remark in the 1880s.

The results of disunity among ourselves have been widespread and damaging, but fortunately, the Jewish community is starting to reverse direction. One situation that illustrates this is the failure of the United Jewish Appeal and the Council of Jewish Federations to raise money specifically for "pluralistic" or non-Orthodox programs. These special campaigns, meant to assuage the negative feelings of Reform and Conservative Jews toward the Orthodox, have not worked because the average person understands that these methods further damage, rather than

solve, internal problems. Happily, responsible leaders have begun speaking out.

As reported in *The Forward*, Eric Yoffie, president of the Union of American Hebrew Congregations, stated that there is a lack of willingness to give to separate funding because: "...there is not much interest or enthusiasm....Some have said they...see it as divisive.... In the absence of a broad consensus throughout the country, it will be impossible for this [fundraising] to work."

This concern over divisiveness was echoed by Ismar Schorsch, chancellor of

Jewish people.

The first issue, Israel, must have our unmitigated support. Without this support, Israel's very existence is threatened. Both politically and physically, Israel is constantly under attack. Israel's enemies will stop at nothing to eliminate the Jewish State. Even in the "peace-loving" United Nations, Israel is neither wanted nor accepted.

While the problems that exist in Israel need to be confronted, siding with the enemies of Israel should not be on the agenda of any Jew. We do not have the luxury of public condemnation because

The results of disunity among ourselves have been widespread and damaging, but fortunately, the Jewish community is starting to reverse direction. One situation that illustrates this is the failure of the United Jewish Appeal and the Council of Jewish Federations to raise money specifically for "pluralistic" or non-Orthodox programs. These special campaigns, meant to assuage the negative feelings of Reform and Conservative Jews toward the Orthodox, have not worked because the average person understands that these methods further damage, rather than solve, internal problems. Happily, responsible leaders have begun speaking out.

Conservative's Jewish Theological Seminary: "There is a fear that denominationalism will fracture the federation."

They are both right. Little has been done to soothe hurt feelings or bring our community together. What we need to do now is put away talk of pluralism. We need to stop finding the differences and cooperate on the problems that affect all of us.

For me, the two most urgent issues affecting all of us: the state of Israel and the state of our Jewish education.

As divided as we may be, these are two issues on which we must agree because they represent the future of the

Israel's adversaries wait for the weakness that comes from our divisiveness. As a democracy, Israel's citizens — not the Diaspora — should decide on internal policies: who should be elected, what religion its citizens should choose or what areas it chooses to build homes in.

During its short existence, the Jewish State has rescued Jews from around the world and offered those who remain in the Diaspora a sense of security. But Israel is more than a safeguard for Jews the world over — it is our spiritual home, a center of learning and renewal. It is the only country

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WHAT I HAVE TO SAY

Male menopause

By ARLENE PECK

For years I've been saying that, most times, the male of the species walks around in a testosterone fog. They are just on such totally different wave



lengths from us women that it is difficult to fathom how we came from the same planet.

Is the difference we feel caused by hormones, or their lack thereof? Or, is it libido or even fertility? Maybe it all boils down to the aging process. Are men out there going through their version of — dare I say it — menopause? You know, that stage in life when the man begins to take an interest in flashier cars and women.

Ah, but there is a difference from what the women experience. In fact, there is not any similarity to what the women are feeling in their menopause. In women it's easy to tell when they are feeling old. I think it's the first time they put on a pair of high heel shoes and feel that they should park them in handicap parking.

Incidentally, what I'm telling you folks right now is something that I wish my mother, Queen Mollie, had told me when I was a girl. She taught me a lot of things, but understanding men wasn't one of them. About the best I remember is that there are two kinds of men. There are leg men and there are breast men. That's it. Actually, it retarded me as I developed some strange reactions to men. A hunk like Tom Selleck never turned me on but I responded to Colonel Sanders terrifically.

Anyway, eventually, I learned that there is a big difference in men. They experience this mid-life crisis usually between the ages of 40 and 60.

I've always felt that the onset of this phenomena is the first time that the man realizes that he needs a toothpick. Think about it. Anyway, studies show that man's menopause is when he begins to

bald, his libido decreases and fear of sexual dysfunction sets in. Whatever the exact day, it's when he wakes up and says to himself, "Is that all there is?"

Men, however, never share these feelings with their friends as they for the most part don't talk to each other. However, if they did, they would know that male menopause is a product of our society.

Unfortunately, society is about 80 percent of the problem. Because, if the truth be known, the only thing that is missing for a lot of the older people is the realization that they aren't getting older but really better. Sexiness is an

Maybe one of the reasons for this newfound sexuality is because people are living so much longer. Personally I find it pretty sexy to meet a man who is advanced in more than years. It is sexy when you find one who has political, intellectual, economic or cultural leadership. That intangible power that comes with knowing what you're doing is an enticement. But, it is also wonderful to meet a man who, no matter what his age, can stay physically active and never turn into a couch potato. Those are the ingredients for an ageless commodity. I suppose that it's also that there is a less rigid definition of what is desirable and considered

Unfortunately, society is about 80 percent of the problem. Because, if the truth be known, the only thing that is missing for a lot of the older people is the realization that they aren't getting older but really better. Sexiness is an ageless commodity and those who are reaching and past that "certain age" can their potential by learning their own self worth Like everything else, attitude is the key to aging and sexiness. From that comes self confidence and the rest is history. Maturity is another story. I don't know if I ever want to turn into a grown-up.

ageless commodity and those who are reaching and past that "certain age" can their potential by learning their own self worth Like everything else, attitude is the key to aging and sexiness. From that comes self confidence and the rest is history.

Maturity is another story. I don't know if I ever want to turn into a grown-up. Fortunately, Southern California living perfectly fits that attitude. I may never have to face the reality of adulthood. Most of the men I meet out here are members of the Society For Extended Adolescence, founded in 1958. I just tell them I'm 18 and fail to mention that it's in dog years.

sexy today.

The grandmothers of today aren't baking. Instead all the ones that I know are running corporations, and/or marathons. They have learned the secret of youth is that if you stay active physically and mentally you can stay young forever. A fact that my publisher, Gabe Cohen can fully attest. The last time we discussed it, the man, who still won't discuss his age but he's on his second set of great-grandchildren now, still jogs many miles and runs the paper for his day job.

Years ago I wrote one of my more memorable columns expounding on how the true

Continued on next page

Silver

Continued from page 10
relationship with Muslims in Spain and in North Africa was pleasanter than that with Christians.

A reminder of that halcyon past is contained in a book reviewed in the *Forward* by Joseph Friedlander. The book is *The Middle East*, by the British writer, Bernard Lewis. The tome was written some time ago but has recently been translated into Hebrew by Atlit Zilber. Readers of the book and its translation may well pray that the linkage between Jews and their cousins, the Arabs, might recur in our own era.

Invoking Hitler

The editor of the *Forward*, who keeps an eye on Israeli

publications, couldn't believe what he read in the newspaper, *Ha-Aretz*. What he read was: Rabbi Yehudah Amital declared that the Conversion Bill will fulfill the hope of Hitler: that the Jews will disappear. Amital is an Orthodox rabbi, and the bill referred to is the one now re-submitted by the Orthodox into the Knesset outlawing conversions by non-Orthodox rabbis.

Rescuer honored

A Christian who helped save Jewish lives in the Latvian city of Riga has had a street named after him. The honors were bestowed upon Anis Lipke. It is estimated that some 250,000 Jews were killed by the Nazis in Riga. (*The Forward*).

Getting fired

Continued from page 9
erudition.

Others worked in Hillel Foundations and then transferred to the faculty as in the case of Judah Goldin who went from Hillel to JTSA to Yale and then to University of Pennsylvania. It was rare for someone to earn a secular Ph.D. and immediately enter into secular employment in a mainstream university. But the way was open, and I picked up the pieces of my shattered career and moved on. By that point in life, I saw no choice and aspired to

none. Getting fired didn't stop me; it didn't even slow me down.

(Professor Jacob Neusner is Distinguished Research Professor of Religious Studies at the University of South Florida, Tampa, and Professor of Religion at Bard College, Annandale-on-Hudson, N.Y.)

This essay is excerpted from *The Price of Excellence, Universities in Conflict during the Cold War Era*, New York, 1995: Continuum, which he wrote with his son, Noam M.M. Neusner, who is a reporter with Bloomberg Business Service, Princeton, N.J.)

Carr

Continued from page 7
treat as a casino, that has wild swings, now high, now rock bottom.

Many Israelis have vastly inflated salaries that the country certainly cannot afford, and which have little to do with the actual value of their work. These earners live in a state of euphoria until something goes wrong with the firm or the job is lost. Then they stand and view the home full of luxuries, now worth-

less, and ask how they are to live.

The wife offers herself as childcare worker. When did she ever care for children?

Israel had all this money pumped into her, American aid, aid from Jews abroad, reparations, donations. And Israelis just went out and spent it.

Judy Carr may be reached at POB 6431, Tel Aviv, mx 61 063 Israel

Gertel

Continued from page 5
test asks him, "Are you Jewish?" He responds with a rather adamant, "No."

And so, for whatever reason, the "Jewish" theme comes up again. Is it too much to request that Kelley show the same respect to Jews and

Judaism that he has rightly come to show to the Catholic Church? That would mean, I suppose, not using Jews "scripturally" as paradigms for personality problems and as fodder for gratuitous laughs.

M. Gold

Continued from page 6
whose faces had the white half on their right side. To any rational outsider, it made no sense whatsoever.

To many people, listening to music is a spiritual, even a religious experience. Not to the Haredi (*frum*) crowd. You want religious? Daven and the more you *shockel* (rhythmic swaying) the greater your religious experience will be. That is the only way! Sez you!

When I listen to the third movement of Beethoven's Ninth Symphony, or when I see a beautiful sunset, I thank my Creator. I thank Him and praise His Name as the Psalm-

ist wrote. The *frum* crowd misses the point of being *frum*. To any Westerner, if you want a person to do something you cannot say you MUST do such and such because your granddaddy did it. If you hold hands with a person of the opposite sex in the movies it will lead to pregnancy and then you will not have Jewish grandchildren. THAT, simply put is what is not good enough. It is like the language cops in Quebec.

Observance, like love, cannot be commanded; it must be earned. "Mi Tor Nisht" will not stop any American Jewish kid from eating a cheeseburger.

One must explain to him/her that the practice of eating meat and dairy together must have been such a heinous one to our ancestors, that for thousands of years, as a people, we have not done so, even though there is no rational explanation for this custom. It is our way of building character. If you can say "no" to that, it will raise your self-esteem, like a dieter who refuses to eat some good-looking candy.

As for the Shulchan Aruch, I am not the only one who believes that it is high time for it to be revised. The Torah is like the Constitution is the Law. How it is interpreted can and should be subject to change as circumstances change. As for the *frum* crowd, you have got something really good going for you. You try to set a good example. I just wish you were not quite so obnoxious about it. One person's zealot is another person's *meshuginner*. Then again, if all Jews were *frum* there would be nothing special or different about being *frum*. There would be another plateau for those who would not be called really *frum*. Something like Glat Kasher!

C'mon friends. It is like being a little bit pregnant. Either one is or one isn't. Either

it is kosher or it is not. I believe that I am *frum* too; it is just that I cannot bring myself to wear white socks with black shoes. What has that got to do with being *frum*? Ask the

Haredi. That's a very good question. Next question, please.

Morton Gold may be reached at 12 Avenue B, Rutland, VT 05701-4503.

Luria

Continued from page 10
the long thread that joined Maxie, the mischievous mechanical whiz kid, to Martin, the sharp Madison Avenue huckster. He had never stopped manipulating ear-phones to fool little kids. Suddenly a monstrous shape hurtled itself at me from the dark. Just in time, I veered away from a stalled car.

My hands tense on the

steering wheel, I tried to think of nothing except the road ahead of me for the rest of the trip home. A fifth cousin of mine was marrying off his daughter in a few weeks, and I had to stay alive for the wedding. I had already said I would come.

Yaacov Luria may be reached at 3450 Third Ave., Apt. 302, San Diego, CA 92103.

Weintrob

Continued from page 12
in the world where Judaism can be seen daily and publicly.

Internationally, we must unite to support Israel; domestically, however, our most pressing issue as a community is Jewish education. While it will not protect us physically, as Israel does, it will preserve our future in an equally important fashion.

Assimilation, intermarriage and self-hatred come first to those who are ignorant of Judaism. Through their Jewish education, our children will develop pride in their heritage and observances and gain knowledge of Judaism's core elements: Hebrew and Torah. We need the best teachers, administrators and curriculum. As well, we need money for every Jewish child to be able to receive a Jewish education. This is of such importance that Jewish

Federations should severely limit allocations to non-Jewish causes and redistribute them to benefit Jewish education.

Fortunately, most Jewish organizations are awakening to these needs. Even the National Jewish Community Relations Council changed its policy to support Jewish Day Schools — a decision that every Jewish agency and leader should follow. If there is no available Jewish day school, quality after-school and weekend education must be endorsed.

We may never be able to prevent some of the divisions within our cantankerous crowd. Nonetheless, putting aside internal quarrels to unify ourselves over these two important items, Israel and Jewish education, may actually begin to bridge our separated communities.

Peck

Continued from prev. page
sexual organ is the brain. Well, I was much younger then, but it's still true that that's where your going to find whatever is going to make a relationship succeed by those secret ingredients of interest and excitement.

Herschaft

Continued from page 12
dad or mom and twirl their groggers as the name of the villain emerged "Hamen-Hamen-Hamen."

Rabbi Hazan was thorough. As son Randy and family were delayed and missed the reading, the rabbi later, following the most sumptuous Shalot Manot (five course dinner) came over and let them into another quiet room where he proceeded to re-read the Megilla especially for them.

The festive meal: fish, chicken soup/creplach, roast chicken with eggplant soufflé, baked potato, broccoli pie, plus dessert, coffee, apple pie, and of course hamantaschen. Several of the female guests and Malyia acted as waitresses with warmth.

Plastic cups and utensils framed by wine bottles and water pitchers caressed white paper table cloths and dainty sunwashed napkins framed each setting. The "chavershaft" of dining mates was familial in warmth. Rabbi Shmotkin's 6' dark square beard did not in any way detract from his young profile and shining dark eyes. He would rise, wine cup in hand and excerpt Queen Esther toasts to augment the comments.

One touching such moment came as he took his elder tot, Mendel, in his arms and sipping the wine glass, yielded to baby's curiosity placing the glass near Mendel's small lips, as guests' easy smiles registered their approval.

The Shalot Manot spread was held in the next door empty apartment that Rabbi Vogel had vacated. Its stark white walls and rooms were a duplicate of the adjacent Shmotkin one. The Chabad hosts had rented long tables and chairs for the main dining room here. Who had catered the fabulous Purim party we asked the rabbi by phone several days later?

"Who else but my wife, Malyia. She prepared all the dishes. She used both ovens, ours and the one next door. We had a babysitter take care of both tots," he said.

What we noted was that the joyous event was Purim fated, strictly. Rabbi Shmotkin, unlike other group holiday events which had promotions and details of its work, this one was purely Purim, we complimented the rabbi. He was softly adamant that the affair was private... that if we wanted to use names in his column of the guests, we needed to call each for permission, providing us with a list, affiliations and phone numbers. The task was too voluminous. We just used communications category they represented as appears herein.

Our treasure, baby Miriam, 8 months old now, was a cute dream in a Mouseketeer head covering mask with mouse ears protruding. It was a relic of some 20-30 years ago when the Mouseketeers were thrilling kids on TV. A friend of her mom, Tammy, had lent it. It put a special stamp on this Purim feast as the other kiddies surrounded her in awe. Our dad, Randy, was "shepping nachus" from his personal baby "Esther."

Jean Herschaft may be reached at 76 Exeter, Brooklyn, NY 11235. (Jean Herschaft's column will not run next week because of a death in her family. ed.)

MYSTERY PERSON

Do you know who's who?

- The Mystery Person is president of one of the largest federations.
- The Mystery Person has been most successful in the Federation adding activities which involved young people.
- The Mystery Person's federation raises more than \$200 M. a year.
- The Mystery Person's federation has 100,000 donors.

All Mystery Persons are limited to North American Jews. Winners of the Mystery Person contest will receive a two-month subscription, the equivalent of \$8 if not a subscriber, or, if a subscriber, a two-month extension of their subscription. Once appearing in the contest, that same individual will not be repeated as a Mystery Person. All correct answers are considered winners, not only the first received.

LETTERS

FREEDOM OF THE PRESS — *The Post and Opinion encourages readers to send letters. All letters to the editor should be addressed to The Jewish Post and Opinion, 238 S. Meridian St., Suite 502, Indianapolis, IN 46225, e-mail: jpost@surf-ici.com. All letters should be typewritten and may be edited for publication. Unsigned letters will not be considered, but signatures may be withheld upon request.*

Catholic stance realistic for now

Dear Editor,

In considering the Vatican's recent meetings, conferences, and finally, pronouncements on Jews, Judaism, and Christian Jew-hate, we might bear in mind that asking the Church to condemn openly the moral failures of an infallible Pope is a bit unrealistic. The Church has gone as far as it can go, at least at this point in time. Indeed, it has gone a great deal farther than I would have anticipated, and a lot farther than the Protestant leadership has gone.

The Holy See, which speaks to Spanish and Polish Catholics and not merely to American liberal Catholics, has condemned Jew hating in clear and detailed terms. Further, the Bishops' conference in the Vatican was the Church leadership speaking to the Church, and not by any means a public relations stunt for the benefit of the Jews. Jews, in fact, were not invited, which testifies to the serious nature of the event.

Jews are right to ask for more and more, but would be silly to expect it. Interestingly, increasing numbers of Jews support private or "voucher" school arrangements, which will of course be competitive with the public schools. At one time this would have been scary, but as the Catholic positions on Jewry have been seen as friendlier, fear of what Catholic children will be taught in parochial schools about Jews seems to have diminished. At the same time, fear of what Jewish children are picking up in (Protestant) public schools has increased. The result is that Catholics and a good many Jews now form a common front for private education.

Respectfully,
Rabbi Allen Podet
SUNY College at Buffalo

Chaplain praises Holmes sermon

Dear Editor,

As an Army chaplain I would like permission to copy Dr. Holmes' sermon to give and mail out to every Jewish chaplain in the military and to

all chaplains here on post. Rabbis and Imams are not particularly well received in the military. If you can give me permission, I would like to mail a copy to several people in the Chief of Chaplains office in the Pentagon.

Rather than asking you for 150 copies, if they are 8 1/2 by 11, I would appreciate permission to make extensive copies to pass out.

Please extend my personal gratitude to Dr. Holmes. I am an ardent believer that it is up to teachers and clergy to teach acceptance of others. Our parents teach us negative images. Someone in authority has to open our eyes to God's truth. I sincerely hope that rabbis will request multiple copies and have them disseminated through clergy associations in their towns so that this loving and truthful message will trickle down to the average mosque, church and synagogue goer. My compliments to both the Post and Dr. Holmes for this enriching sermon. It's a keeper!

Rabbi Chana Timoner
Captain, USA
Ft. Benning, GA 31905

Why some of us believe in G-d

Dear editor,

To my erudite humanistic critics of my mystical thoughts and experiences, let me add a bit of sage of a 90-year-old Jew who believes in G-d, or better still, in the process of "Godging," and we mortals mystics, if you like, have engaged in that process.

Bengamin Menaker, a member of the Society of Humanistic Judaism, makes some reasonable comments utilizing his ability to condemn and reject anything he does not believe in, including G-d. "Hog-wash" is his response.

A creative mind need not be scientifically precise. You may find that a definition of creativity is the ability to make or produce something new or unique which may include mystical concepts and experiences in religious belief from Shamanism to Judaism. William James, the great modern philosopher was a "middle of the roader" as we say, about mysticism, and concluded

that there are beliefs that religious experience and mysticism were synonymous. (See *Varieties of Mysticism* by William James). James' book also recites that normal waking or rational conscious is "but one of special types of conscious surrounded by potential forms of consciousness entirely different." James further makes a point in connection with dialectal consciousness that love, music, poetry, art, etc., are beyond scientific discovery.

Gustave Mahler brings to me a mystical experience. Love, to me, finds its way within the soul's existence without scientific proof. It is normal, natural and good. I have become aware in my mind and in my heart that G-d has provided me with a consciousness that recognizes the unity, better called "Una Mystica" between myself and the Giver of life and death, and perhaps beyond.

I am a retired lawyer. Sorry I cannot find any evidence of my metaphysical beliefs that may satisfy a non-believer in G-d. The only evidence I have to impart is my own experiences and beliefs. I might suggest that you read the book *Mysticism and Religious Traditions*, edited by Steven T. Katz. It might help to understand.

H. Haskell Lurie
8038 N. Kenton Ave.
Skokie, IL 60076

Trek for charity seeks joiners

Dear editor,

Your editorial of 18th February described our Israeli anniversary trek "Atlit to Jerusalem" due to take place from 18th to 25th October. The registration fee is \$625 and each trekker must raise a minimum of \$2,925 in sponsorship monies.

We should welcome more American participants and hope that some of your readers will volunteer. All proceeds will go to help disadvantaged families among the new olim.

Rita Eker
The One to One Project



Quotation of the week

Out along the glistening white sandy beach in Hertzliya, one feels a sense of serenity. The expected is unfolding. The tides gently form the shining blue waters of the Mediterranean into white foaming waves that crash upon the shore. They invade and wash away children's sand castles, cool the feet of walkers like me. The sounds at water's edge are constant, primal, refreshing.

These days if you want tranquility in Israel, you go to the shore. Inland, whether in Tel Aviv where I was last evening, or in Jerusalem where I am right now, you are assaulted by the tumult of Israeli politics, the storms of a society seeking to sort out the levels of decency it will tolerate and the battles over how a durable peace with its Palestinian neighbors will be achieved.

If one were just an ordinary tourist here for a visit to the "Holy Land," it would all be "very interesting." Few nations are as open about the issues churning in them. After all, washing your dirty national linen in public is bad for tourism. That's the conventional logic. But there is nothing "conventional" about Israel. Nor are Jews, like me, "tourists" here.

We arrive with a feeling of belonging, or responsibility. The land not only belongs to current Israeli citizens, but it is our legacy as well. From the sands on which I meander in Herzliya, south to the tip of Eilat, north to Metullah, and east to Jerusalem, this land is our national treasure since Abraham and Sarah birthed us. As a Jew, you don't whip in and out of Israel. Israel whips and churns inside you.

That's what is happening in my gut. Lots of agitation.

Last night I joined Israeli friends for, of all things, a protest rally in Tel Aviv Museum Square. The rally was titled, "Stop The Extreme Orthodox." Thousands of all ages filled the Square. Speaker after speaker condemned the vicious verbal and physical attacks by the extreme Orthodox (Haredim) on liberal Jews and non-Jews at the Wall and other Holy places, called for freedom of Jewish religious practice to be granted to all Israelis, and demanded an end to Orthodox Jewish students being given an exemption from military service.

The mood was restrained anger. The message of this first demonstration of its kind was clear: "Stop the extreme Orthodox from leeching upon our society and encroaching upon our lives."

Today, at meetings of the Jewish Agency for Israel, many of the same issues were agitating. The Jewish Agency is the vehicle through which our Jewish Federation contributions, mingled with those of other Jewish communities throughout the world, are allocated for rescuing Jews in distress and settling them in Israel. Its work also includes enhancing Jewish continuity and education in Israel and in the Diaspora.

Responding to the lack of sensitivity by the Netanyahu government in submitting "The Conversion Bill," which would further de-legitimize liberal Jewish movements here, the Agency Assembly doubled its allocation to the work of Israeli Reform and Conservative movements from two million to four million dollars. It also strongly censured the Israeli government for not protecting the rights and lives of all who visit Holy places.

While noting that the prime minister had, finally, convened a special committee of seven, including two Reform and Conservative Jewish leaders, to reach a solution to the issue of conversion by August 15, it received him with a distinct lack of enthusiasm.

"This is the first time I've felt myself inside the cauldron of a society in the making," a friend reflected to me last evening. "It's a bit frightening."

So it is. Contrary, often extreme forces are clashing with fury here. They are competing for the soul of this still new nation. At the shore or inside the country, one feels the distinct tug of the tides.—Rabbi Harvey J. Fields, Wilshire Blvd. Temple, Los Angeles.

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Each can save all

Reviewed by SYBIL KAPLAN

"40 Things You Can Do To Save The Jewish People," by Joel Lurie Grishaver, Alef Design Group, \$16.95 softcover, 261 pp.

This first edition was published in 1993 and now these "parenting tips for raising 'good enough' Jewish kids" appear in this second edition with a new epilogue titled "Postcards from the Yukon of Jewish Life: An Ode to Devin." One might ask why the cover of the books shows how going to Disney World can be a Jewish experience if you are there on Shabbat.

But this is just the starting point of what the publishers call "a classic guide."

Jewish educators know Grishaver as a teacher, writer, cartoonist, storyteller and chairman of the publishing groups Torah Aura Productions and Alef Design Group.

Because of his traveling and writing and many references to friends but none to family, one might presume that he does not share with us experiences of a wife and children. Nevertheless, this does not detract from the excellence of this book (or his others) because he certainly hangs around the right kind of people to provide him with enough material for these books.

Annulment used instead of get

NEW YORK — A solution for Orthodox women whose husbands refuse to grant them a divorce although they long have parted seems to have been found as the Jewish Court of Law, Beit Din, has adopted an answer discovered by an American rabbi. Some 50 years ago Rabbi Moshe Feinstein, respected throughout world Orthodoxy, granted an annulment based on a mistake which could mean either a technical error made at the wedding ceremony, including problems with witnesses or concealment of fact.

In the case of the judgment by Rabbi Feinstein he granted an annulment to a woman whose husband was institutionalized for insanity but had not revealed that fact before the marriage.



We always say that one doesn't necessarily have to experience something to be able to help others and so one can say that the parenting tips in this book are really excellent.

Grishaver's ideas are presented in nine chapters: basic principles; Shabbat; holiday celebrations; a Jewish home; Jewish nationalism; Jewish education; bar/bar mitzvah and teenagers; dating and marriage; and final wisdom.

There are two epilogues and two appendices plus a glossary.

All 40 things are really sound advice if we, as parents, care about our children remaining Jewish and the future

of Judaism. Sure, we might all say, what a statement! Of course we do! But then Grishaver takes us that one step further and asks, what are you actively doing about it? The key word here is actively.

Some of his 40 suggestions are: Have Shabbat candles mean something; make your house smell Jewish; make bedtimes Jewish; to make sure that Jewish schooling works — continue your own; use bribes to keep your children from interdating; don't try to be Jewish alone.

The book is extremely practical and an important addition to every Jewish home library.

ABOUT BOOKS

By JACK FISCHER

The reader can expect a proliferation of books in the 50th year of the founding of the Jewish State. In July, Brassey will publish *Forced*



and Helen Epstein. The book recounts the author's travails beginning with the Nazi invasion of Czechoslovakia and her subsequent deportation to Auschwitz. Eventually she returned to Prague where she participated in the May 1945 uprising, (\$15, this month). Another Holmes and Meier release is *Tragedy and Metatheatre*, by Lionel Abel, (\$24, summer 1998).

First the movie and now the book, *Rescuers: Portraits of Moral Courage in the Holocaust*, by Gay Block and Malka Drucker. The authors spent three years interviewing survivors of the Holocaust, and elicited accounts of how they survived, thanks to the efforts of Gentile rescuers. Recently, Showtime Original Pictures featured several of these accounts of moral courage during the Holocaust, and plans to air additional segments in May 1998 and Fall 1998. (\$49.95 cloth, \$29.95 paper).

Although many reviewers have panned Isaac Bashevis Singer's posthumous *Shadows on the Hudson: A Novel*, I found it a riveting book. Those of us raised in Brooklyn in the 1940s and 50s will readily recognize the characters in this fine novel. The "shadows" in the title, in part, refer to the scars that the first wave of Holocaust survivors brought to America following the end of World War II. Farrar, Straus, and Giroux (this month, \$28).

Orthodox rabbi conducts wedding of married man

NEW YORK — Rabbi Shlomo Riskin, who opposes the title, "rabbi," for females and warns that for a woman to take any pulpit position would be "a giant step, and it has to happen slowly, very slowly," told Jeff Helmreich of The Long Island Jewish World that he doesn't think that there "is any halachic problem" that bars women from serving congregations.

Rabbi Riskin recently launched a study program entitled, "Mitmachot" which was added to the Beruriah Scholars program at the Jerusalem-based Midreshet Lindenbaum women's seminary where he is dean. It provides, among other functions, an institutional framework for training female counterparts to some of the congregational and communal roles dominated by Orthodox men. It stresses, currently areas of halachah in which women might be specially suited to render decisions like family purity, which affects Orthodox women more than it does men.

U.S. Jews amenable to a joint Jerusalem

NEW YORK — Responding to a question in the annual poll by the American Jewish Committee of views of American Jewry on Israel issues, a third said Israel should be willing to compromise on the status of Jerusalem as a united city under Israeli jurisdiction. The results practically equalled last year's response to the same question.

As to whether the U.S. should apply pressure on Mr. Netanyahu to advance the peace process, 45 percent responded yes.

As to Arafat's support of peace efforts, 56 percent responded in the affirmative, 37 percent that he somewhat supports peace and 28 percent that he strongly opposes peace, with 5 percent not sure.

A total of 61 percent responded no to Israel being willing to compromise on the status of Jerusalem as a united city under Israeli jurisdiction.

Fire at school not a hate crime

STUTTGART, Germany — A former Nazi officer, Alfons Goetzfried, has been arrested as an accessory to the 1942-43 killings of 70,000 Jews at a

concentration camp in Poland. He admits to personally shooting 500 men, women and children in Nov. 1943 at Majdanek in Lublin, eastern Poland.

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